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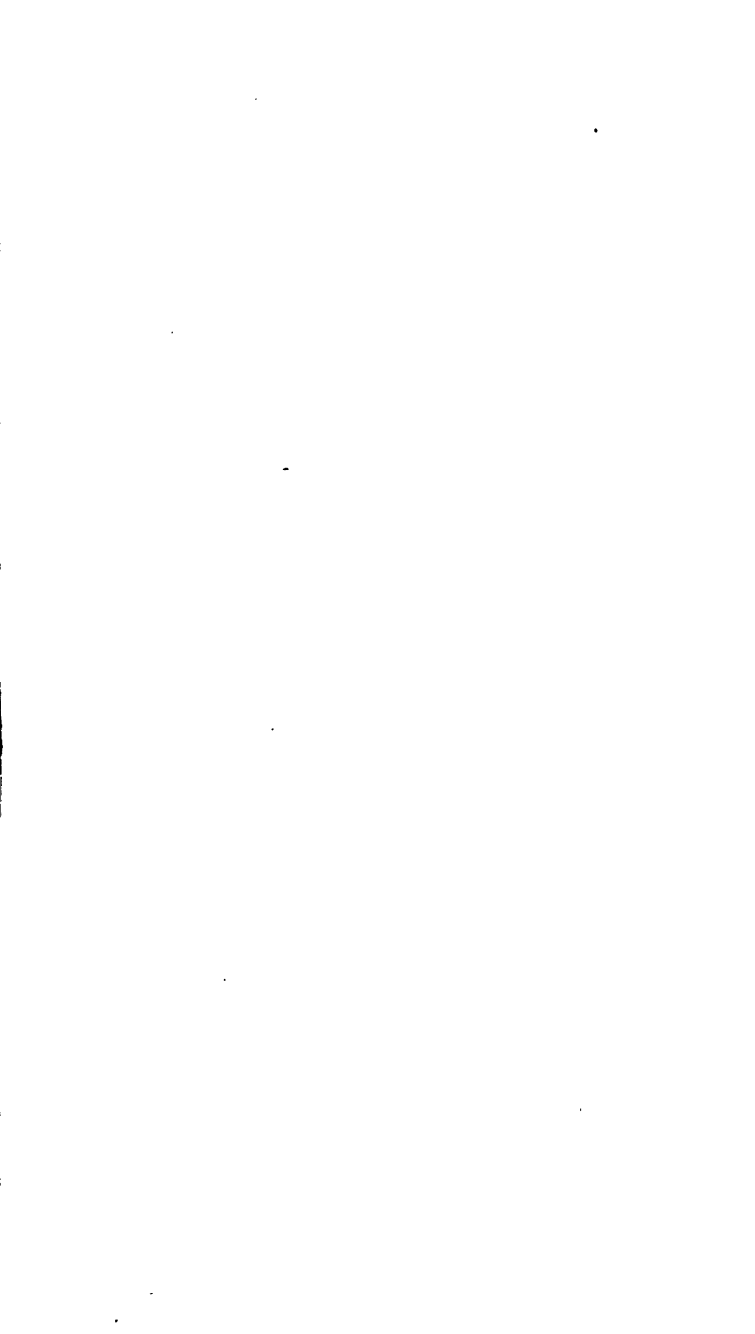
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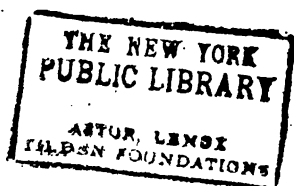


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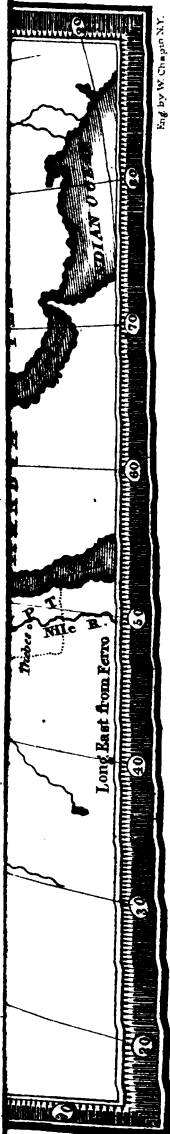
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GRECIAN HISTORY;

ADAPTED TO THE USE OF

SCHOOLS, AND YOUNG PERSONS.

ILLUSTRATED BY

MAPS AND ENGRAVINGS.

BY THE AUTHOR OF "AMERICAN POPULAR LESSONS," &C. &C.

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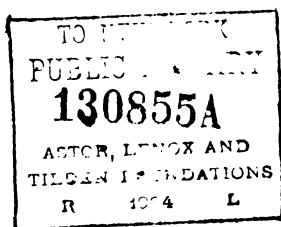
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ERRATA.

Page 4—For Messana, read Messina.

—Phœnicia, properly divided Phœ-ni-ci-a.

Page 16—The question ending "*Greece proper*" should be Greece only, as the
question refers to the extent of Greece when including Thessaly and
Macedonia.

Page 17—For Egeian read Egean.

19—For Themaic read Thermanic.

25—For Argo read Argonauts.

145—For Spartans read Persians.

154—For 425 read 445.

155—For 478 " 438.

228—For 433 " 413.

296—For 533 " 363.

307—For 406 " 245.

311—For 485 " 385.

324—For 375 " 334.

325—For 358 " 238.

357—For 341 " 321.

372—For 398 " 324.

PREFACE.

In writing books for young persons I have ever had but one object in view—It is their moral improvement, which is properly begun by cultivating the intellect judiciously. I have, in seeking to do that, first of all endeavored to learn the nature of the young mind, and then to adapt my instructions to its capacity—and I have been particularly careful in the nature and uses of the subjects I have presented to it.—The object I have in view, and the design of the humble means I am able to furnish for the attainment of it, are better expressed by another than they can be by myself.

“The only improvement in the condition of mankind, that can be rationally expected, is from their gradually emancipating themselves from the various errors and multiform ignorance in which they are involved. Society commences in barbarism, and it becomes very slowly enlightened: every step of the progress implies the discovery of new truths, or a departure from errors to which it has been accustomed, from notions established, and practice consecrated by years.”

How is this improvement of mankind to be effected?—It is to be begun in *children*—rather than men, and among all classes in society—particularly that class with whom the great founder of Christianity dwelt when he was upon earth, and to whom he first preached the gospel. The practical mode of effecting this improvement is not to teach the young what is unprofitable, but to furnish them with the rules of a right moral judgment—to apply their reason to the actions of men that they may understand their privileges and their obligations.—These actions of men are recorded in history.—What we can see with our bodily eyes is not sufficient for the furnishing of the mind. Comparative views of mankind must teach us the plan of Providence—must enlighten us in respect to what men have been, what they are, and what God requires them to be.

Our judgment upon what constitutes the true honor and glory of our species determines very much what we aim at, and what we do—surely then it becomes us to guide the first principles of the moral judgment from a wrong tendency. “No language,” says the writer above quoted, “can describe with sufficient force the tenacity with which early received notions are retained: they seem to enter into the very essence of the soul, to weave themselves into the very tissue of the understanding, till it transcends the power of conception to imagine them erroneous.”—If this be true, and undoubtedly it is, how solemn is the responsibility of those who infuse the first principles into the minds of the young.

Among the false notions of which the human mind is to be disabused in order to the reception of genuine humanity, is one eminently derived by superficial thinkers from the study of history.—“The false glare which has so long dazzled the human race with regard to warlike qualities and military achievements, still continues to bewilder them into an admiration of actions incalculably destructive to human happiness. Mankind have yet attained to no sound moral feeling on this subject, and it will require the reiterated efforts of philosophers to work into their minds the proper sentiments, with which the conquerors of nations should be regarded.” We are yet taught to commend “conduct which is fundamentally vicious,” and we are not instructed to discern and honor that which deserves admiration and applause.

We need in our schools a book which should be called, *Good Examples*, and biography might furnish them. But history is an excellent warning, and we must teach it as informing us what ought to be honored and imitated as well as what deserves to be detested and amended. “Ignorance,” says Shakspeare, “is the curse of God—Knowledge the wing wherewith we fly to Heaven.”—God has put this curse and all other curses far from us, if we will receive his conditions of averting them, and has given us helps to exalt ourselves, above our errors, and to make ourselves as noble-minded and as virtuous as he commands us to be.—The condition is to depart from our errors, and to lead those committed to us in the right way.

“The mind of a child receives with as little difficulty the enlightened opinions prevalent in the best society, as the ruder notions of the Hindoo and the Hottentot.”—How im-

perious then is our duty to communicate these notions to him in all possible ways.—Among the notions to be communicated are—that all men must care for, and cherish the virtue and welfare of all others; that he who is destitute of this love to man, is not conformed to the “image of God” and the design of his existence; and that the “political wonders, the idols of history,” are any thing but benefactors to mankind, objects of praise, or models for imitation.

This truth requires to be “familiarized in elementary treatises, taught in the schools, wrought into our lighter literature, and instilled into the minds of the young” before it can be truly received—and yet it is true, and we are unworthy of the light we have if we fail to illustrate its importance, and to establish its influence. The principle which I have only just indicated by the help of an excellent moral writer, I have endeavored in some very small measure to inculcate throughout the book to which these remarks are prefixed. I hope it may be useful—it is plain in its details—I did not expect to offer *new facts* to teachers, but I wished to set the morality of history for the use of children in a new light. To connect it very intimately with geography—to place the character of one very remarkable nation in distinctive comparison with other nations—to suggest the great difference of human virtue and happiness, in its degree and extensiveness, under the influences of paganism and those of Christianity—to demonstrate that under the former, God did not leave his children without witness of his existence, his wisdom and providence; and that under the latter dispensation, he has, in his own time and way, afforded the great remedy for the ignorance and sin which stood in need of this light from Heaven.

The brevity required did not leave room for the details and inferences I would gladly have made, nor for all the illustrations of manners and customs, or of eminent individuals that might have been instructive, and I have conscientiously assigned an inferior importance to some prominent events and characters of Grecian history.—I have not made a long detail of Alexander's wars, because they are unprofitable.—I have not disparaged his father Philip, because he was a great civilizer.—I have not much celebrated Epaminondas, because he did not leave mankind better than if he had not lived—neither have I commended to children the eloquence of Demosthenes, who was wrong-headed and pusillanimous in action.—But the teachers of wisdom—the orators who retarded the retributions which corruption called down upon offending states—the legislators who humanized and reformed their countrymen—the disinterested men who served, and those who by their accomplishments adorned, their age and country, I have attempted to set forth as the more worthy of renown and veneration. I have never once spoken of “glorious victories,” of “immortal honors,” or “conquerors covered with laurels.” Language of that tone is wholly misapplied to the destructiveness and barbarity of selfish, merciless, remorseless war.

I have written the whole with extreme simplicity—those who are old enough to read writers of a style more adapted to maturity, are already provided for. The outline of the history from a remote antiquity, is, I hope sufficiently clear.—The portion of *anecdotes* may be accounted small, but I followed Mr. Mitford's intimation, that many popular anecdotes of antiquity are not derived from contemporary authorities, and that many of them are wholly unprofitable, and belong rather to *poetry* than prose.

History, it is to be regretted, is very imperfectly taught in our schools.—An abstract of Hebrew History is the proper commencement of universal history, and notices of the progress of society in Asia and in Egypt should precede a history of Greece.—It is inconvenient to refer every abstract of history to the dispersion at Babel.—A juvenile Rollin has been published, and it might be very useful. This book, such as it is, must be used with frequent reference to the maps, with judicious application of the questions, and with diligent attention on the part of the learner. I know it affords a facility to the attainment of useful knowledge, but it is not a labor-saving instrument.

Author of POPULAR LESSONS.

New York, December 6th, 1832.

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DIRECTIONS

FOR THE USE OF THE MAPS.

THE Maps inserted in this book are as exact as could be procured, and adapted to the present form. The first, represents that portion of Europe which formed what may be called the Grecian Empire. The second represents Greece Proper. In reading the history it will be necessary to refer continually to the Maps. Geography *in the memory*, is never so accurate and satisfactory as geography delineated on a map and referred to events. A series of questions is here annexed, which the teacher, and pupil, will find useful in relation to the local facts mentioned in this history. The questions which are numbered, have answers numbered also, and annexed to the questions.

MAP OF THE GRECIAN EMPIRE.

QUESTIONS.

1. What was Greece Proper? What was its extent from north to south? What were its boundaries? How was it divided? What separated Greece from Asia Minor? 2. What countries received Greek colonies, and the religion, language, and laws of Greece? How many degrees of longitude between Col-chis and Mas-sil-ia? Where was Mas-sil-ia? 3. Where was Italy? What separates Italy from Il-lyr-i-a? What the Tyr-

rhene and I-on-ian seas? Where was E-tru-ri-a? Where was Mag-na Gre-cia? What two promontories in Magna Grecia? What gulf? Where were Syb-a-ris, Ta-ren-tum, Cro-to-na, Lo-cri, and Rhe-gi-um?

4. Where was Si-ci-ly? and where were Pan-or-mus, Mes-sa-na, Ge-la, and Syr-a-cuse? Where was Car-thage, and where Car-tha-ge-na? What course is taken from Car-thage to Car-tha-ge-na? Where is Cy-re-ne? Where E-gypt? Where Lyb-i-a? What is the course from E-gypt to Greece? Where is Crete? Where Cy-prus? How is Asia Minor bounded? 5. How described, and divided? Where is the E-ge-an sea? Where were Troy, Sar-dis, and Eph-e-sus? Where were Phœ-nic-ia, Tyre, and Si-don? What course from Phœ-nic-ia to Greece? Where was Pal-es-tine? (anciently Judea.)

Where was Syr-i-a? Where Da-mas-cus? Where is the Eu-phra-tes, and where does it empty? Where was ancient Bab-y-lon? Where Per-sia? Near what sea was Me-di-a? Where was the In-dus? Where In-di-a? Where the city of Su-sa? Through what countries would an army pass in travelling from Sar-dis to Su-sa? From Su-sa, over land to Greece? Where is Col-chis? Over what straits and seas must a vessel pass from Greece to Colchis? Where does the Dan-ube empty itself? 6. Where were Thrace and Scyth-i-a? Where were Mem-phus and Thebes? Where is the island of Cy-prus?

ANSWERS REFERRED TO IN THE PRECEDING LIST.

1. Greece Proper is a country of Europe forming the southern part of European Turkey. Its extent from north to south was about two hundred and fifty miles. It was bounded on the north by Thessaly and Epirus, and on all other sides by the Mediterranean, which as it surrounds Greece loses its general name. That part of the Mediterranean which washed the western side of Greece, south of the A-dri-at-ic was the I-on-ian sea. That which separates Greece from A-sia was the E-ge-an. Greece was divided into Upper Greece and Pel-op-on-ne-sus. These divisions were joined by the isthmus of Cor-inth.

2. The Greeks formed settlements at Mas-sil-ia in Gaul, in Si-ci-ly, in E-tru-ri-a, Mag-na Gre-cia, Cy-re-ne in Africa, on the coast of Asia Minor, in *Thrace* and along the Eux-ine sea, as far as Col-chis. (*Thrace* is described, answer 6.)

3. It-a-ly is marked in three parts; the portion E. is E-tru-ri-a, the modern Tus-ca-ny. The middle is the country of the Romans. The circle is Rome. The line represents the river Ti-ber. The lower division is Mag-na Gre-cia. The five circles represent five cities. The nearest to Si-ci-ly is Rhe-gi-um, the next Lo-cri, the third in place Cro-to-na, the fourth Syb-a-ris, the fifth on the Gulf, Ta-ren-tum. It-a-ly is sometimes compared to a boot. The point of the heel was the Ia-pyg-i-an Promontory or Cape; the toe was the Her-cu-le-an Promontory.

4. Si-ci-ly, anciently Trin-a-cri-a, is in the form of a triangle, as the name expresses. It was divided from It-a-ly by the strait of Mes-si-na. On the strait was Mes-si-na, the city; west of it was Pan-or-mus, now Pa-ler-mo. South of Mes-si-na, on the eastern side, was

Syr-a-cuse, and on the south-western was the city of Ge-la. These cities on the map are indicated by circles.

5. Asia-Minor, the westernmost country of all Asia is a part of A-si-at-ic Turkey. In Scripture, and in some ancient histories, it is often called simply, Asia, because of all Asia it was best known to the first Christians, and civilized Eu-ro-pe-ans. Asia *minor*, or the Less, lies between the Eux-ine and Med-i-ter-ra-ne-an seas. It was divided into many kingdoms. Ca-ri-a, Lyd-i-a, and Mys-i-a were the westernmost. Ca-ri-a lay south, Lyd-i-a next, and Mys-i-a, sometimes confounded with Phry-gia, extended to the Hel-les-pont and Pro-pon-tis.

The E-ol-ian and I-on-ian colonies of Greece were settled on the coast opposite to Greece. Troy was in A-sia Minor, near the Hel-les-pont. Sar-dis in Lyd-i-a not far from the rivers Pac-to-lus and Me-an-der. Eph-e-sus was a Greek city near the island of Samos. Mem-ph-is and Thebes, cities of Egypt, marked M. & T. on the map.

6. Thrace lay along the northern coast of the E-ge-an, and extended north to the Is-ter or Dan-ube. In it were the rivers Stry-mon and He-brus, and Mount Rho-do-pe. Scyth-i-a comprehended parts of Eu-ro-pe-an and A-si-at-ic Rus-sia.

The foregoing explanations make the map perfectly intelligible. Young readers are recommended to compare this map with their modern ones. They will then fix ancient and modern geography in the memory by comparison.

MAP OF GREECE PROPER.

QUESTIONS ON THE MAP.

What were the boundaries of Greece Proper? What were the divisions of Upper Greece? How was Attica bounded? What were its chief towns? Was Athens on the sea coast? Was E-leu-sis west of Athens? What gulf is between Attica and Ar-go-lis? What islands are in that gulf? Which of the islands is nearest to Athens? What is the southern promontory of Attica? Where was Me-ga-ra? Where the island of Eu-bœ-a? What the largest of the Egean islands.

What province lay north of Attica? What were its chief towns, its lake, mountains, and fountains? Where were Do-ris and Lo-cris? What were the boundaries of Phocis? What were its mountains, and fountains? Where was Ther-mop-y-læ? In what part of the country were E-tol-ia and Ac-ar-nan-ia? Which was the northernmost, and which lay along the Corinthian gulf? What river in E-tol-ia? Where is the Corinthian gulf? Where the gulf of Am-brac-ia?

Near what coast is the island of Za-cynth-us? Where Ceph-a-len-ia? Where Ithaca? Where Cor-cy-ra? Where the promontory of Leu-cad-ia? What were the boundaries of Thes-sa-ly? What are the mountains of Thessaly?
4. What was its principal river and valley? Where was Phar-sal-ia? Where was E-pi-rus? What mountains in Epirus? Between what gulf was the isthmus of Corinth? What city was on the isthmus? What territory lay along the gulf of Corinth in Peloponnesus? Between what states of Greece lay Si-cy-on? Between what gulfs was Ar-go-lis? Where were Ar-gos, Ep-i-dau-rus, and Trœ-zene?

What was the southernmost province of Peloponnesus? What its gulf, its two promontories, its mountains, rivers, and chief town? What island lay near the gulf of Laconia? What province west of Laconia? What its chief towns? What province north of Mes-sin-ia? What river in E-lis? What towns? What the interior province of Peloponnesus? What towns in Ar-ca-di-a? What all the divisions of Peloponnesus? What the principal mountain in Crete, and the chief towns.*

* In all proper names taken from the Greek language, *ch* is pronounced like *k*.

HISTORY OF GREECE.

CHAP. I.

DESCRIPTION OF GREECE.

IN order to be well acquainted with the history of one country, we must also know something of that of other countries, and of "the great globe itself." The oldest book of history in the world, is the Bible. The Bible consists of different books, written by different men, at different times. The Old Testament originally written in the Hebrew language, and the New Testament in the Greek, is translated into the English, and into every other language of civilized men. In the Old and New Testaments, mention is made of the Greeks. The prophet Daniel, chap. xi. mentions a "mighty King" of Grecia, and the apostles preached the gospel in Greece. To understand the Bible perfectly we must acquire some knowledge of the history of Greece.

In the Old Testament we read that the first men were taught by God himself, that he was the maker of man, and of all things, and we also read that they who were thus instructed worshipped the true God. Besides this revelation of himself to his creatures, God gave them *useful arts*. They knew how to make garments, to cultivate the earth, and to build habitations for themselves. After the deluge, the first men, the posterity of Noah, dwelt near the Persian gulf, and along the river Eu-phra-tes.

What is necessary in order to acquire knowledge of History? What is the most ancient book of history? how is it composed, and in what languages? What memorable nation of antiquity is mentioned in the Old and New Testaments?

Who gave the first men religion and the useful arts, and where did they dwell?

B. C. 2247, twenty-two and a half centuries, God caused the people of Shi-nar, a part of Bab-y-lon-ia, near the Euphrates, to speak different languages; "and from thence did the Lord scatter them abroad upon the face of all the earth." This means, that from that time men passed out of Asia to Europe and Africa, and perhaps across Bhering's Strait to the American continent. This was not done at once, but *emigration* then *began*, and continued, as men increased in numbers.

The people who inhabited different parts of the world soon became remarkably different. Some went into the woods, far from the sea, and fell into what is called the *savage state*; and others founded cities, and practised the useful arts. The latter formed what is called *civilized society*. The civilized nations were the As-syr-i-ans, living along the Euphrates; the E-gypt-ians, along the Red and Mediterranean seas; and the Phœ-nic-ians, at the head of the Mediterranean.

In the course of time the inhabitants of Egypt and Phœ-nic-ia became too numerous, and they sent off colonies to Greece. Before the history of the states founded by these colonies shall be related, it will be necessary to know where and what ancient Greece was, and it will be useful to look upon both the maps attached to this book, that the extent and situation of Greece may be accurately understood.

On the map of Greece is delineated the southern portion of Eu-ro-pe-an Tur-key. Thrace, Ma-ce-don-ia, and E-pi-rus were not included in Greece *Proper*, or Greece *itself*. They were neighboring territories and were joined with Greece, under the same monarchy, by Philip of Ma-ce-don, **B. C. 338**.

Greece, the country to which this history relates, lay between the thirty-sixth and forty-first degrees of north latitude, extending from Cape Te-na-rus in the south, to the northern limit of Thes-sa-ly, about three

What remarkable event occurred twenty-two and a half centuries before Christ?

Into what two very different states of society were men in the early ages of the world divided? What were the civilized nations of antiquity?

What states sent colonies to Greece?

Were Thrace, &c. included in Greece?

What was the extent of Greece Proper?

hundred and fifty miles. The breadth is very irregular, and no where exceeds one hundred and fifty miles.

Greece was divided into Upper Greece and the Pelop-on-ne-sus. They are joined by the isthmus of Corinth. The whole country is divided on the east from Asia Minor by the E-ge-ian sea, now called the Archipel-a-go, which contains numerous islands. On the southeast stretches out Crete, the island of the modern Can-di-a; and on the west and south the shores of Greece were washed by the Mediterranean. Where the islands called the I-on-ian now lie, the Mediterranean was anciently called the Ionian Sea. The north and north-western boundary was Thrace, Ma-ce-do-nia and E-pi-rus. Greece Proper was subdivided into At-ti-ca, Bæ-o-ti-a, Pho-cis, E-tol-ia, Do-ris, Lo-cris, and Me-ga-ra.

Thes-sa-ly and Macedonia lay north of these provinces; and north of Thessaly and Macedon lay Il-lyr-i-a on the west, and Thrace on the east. Illyria and Thrace were not civilized like Greece, but they were conquered by the Greeks. Greek cities were established upon the Thra-cian coast, and these countries, under modern names, are included with the territory of ancient Greece in Eu-ro-pe-an Tur-key. Pe-lop-on-ne-sus was subdivided into A-cha-ia, Si-cy-on, Cor-inth, E-lis, Ar-ca-di-a, Ar-gol-is, Mes-sin-ia, and La-con-ia. At-ti-ca was nearly a triangle; bordered on Bæ-o-tia; the east coast lay towards Eu-bæ-a, and extended south of that island; and the west lay on the Sa-ron-ic gulf. Northwest of Attica lay Bæ-o-tia. In this province were Thebes, Leuc-tra, and Pla-te-a.

Pho-cis extended from Bæotia on the east to E-tol-ia on the west; it was bounded on the south by the waters of the Co-rinth-i-an gulf, and extended to Thessaly on the north. From this country it was separated by the range of mountains called Cæ-ta. Its principal river was the Ceph-i-sus, which ran into Bæotia and emptied into Lake Co-pa-is. The range of mountains called Par-nas-sus, the fabled abode of the Muses, extended in broken ridges from east to west in this province: and the city of Del-phi

How is Greece described? what were the chief states of Greece?

How are Attica and Bæotia described?

Where was Phocis, and for what was it remarkable?

on the river Plistus, was a place interesting throughout Greece, as the city of Apollo and of his *oracle*.

South of Thessaly lay Doris and Locris. The latter has no historical fame, but the former is celebrated as being the country from which large numbers of Greeks emigrated to other countries.

The territory of Megara extended along the Saronic gulf from Attica to Corinth. This small tract was sometimes subject to Athens, and sometimes in alliance with her enemies.

Achaia lay on the Corinthian Gulf, and was bounded by Arcadia and Elis. He-li-ce was once the principal city of Achaia, but it was destroyed by an earthquake, 373 B. C. E-gi-um was thenceforth the chief town. Achaia was divided into twelve cities, and their dependent territory.

Si-cy-on lay between Corinth and Achaia. It boasted itself to be the most ancient state of Greece: by this is signified, that to this territory, the arts of Egypt or of Phœnicia were first brought; and that in this part of Peloponnesus, useful labors, agriculture, the construction of houses, the manufacture of decent clothing, first contributed to the comfort of the inhabitants.

Corinth was a city on the isthmus of that name, between the Corinthian and Saronic Gulfs, and was renowned for its trade and its opulence. It was embellished by beautiful buildings, and by the works of great masters in the arts. The ports of Corinth, Lechæum on the Corinthian, and Cench-re-æ on the Saronic Gulf, received the ships of all the countries, east and west of Corinth.

Argolis lay to the east of Arcadia, which it joined. At the eastern extremity Argolis stretched out into a peninsula between the Argolic and Saronic Gulfs. In this province, were My-ce-næ and Argos. Argos was regarded as next in the antiquity of its origin to Sicyon.

Arcadia occupied the centre of Peloponnesus. Its chief towns were Tegea, Mantinea, and Megalopolis.

Where were Doris and Locris? Where was Megara?

Where was Achaia? Where was Sicyon, and what was said of it?

Where was Corinth, and how was it distinguished?

What province of Peloponnesus lay between the Saronic Gulf and the Argolic, or Nauplian?

What province occupied the centre of Peloponnesus—What were its towns, and the character of its people?

The principal occupations of the Arcadians were hunting, the care of flocks, and the pursuit of those domestic arts which are practised by a people partially civilized. The Arcadians had walled cities, religious temples, and statues in honor of gods and heroes. The city of Mantinea was distinguished for its wealth, its populousness, and its monuments; and its soldiers were among the best and bravest of Arcadia.

Elis, was on the west of Arcadia, and for ages was distinguished for the tranquillity enjoyed by its inhabitants. Elis was the most populous and best peopled district of Greece. Agriculture flourished throughout the country. Its chief cities were Elis, and Olympia.

The province of Laconia may be seen in the southern part of Peloponnesus, surrounding the gulf of Laconia, and terminating on the east of the gulf in Cape Malea, and on the west in Cape Tenarus; to the north of it lay Arcadia and part of Argolis, on the west was the province and gulf of Messinia, and its eastern coast was washed by the waters of the Mediterranean. The whole province of Laconia was subject to Sparta, or Lacedæmon, a city on the river Eurotas.

Messinia was adjacent to Sparta. It was surrounded by Elis, Arcadia, Laconia, and the sea. Messinia possessed the most salubrious climate, and the most fertile soil in Greece. Its chief town was Pylos, now Navarino.

Thessaly lay north of Greece Proper, and was surrounded by mountains, except on its eastern and south-eastern sides, which formed gulfs for the Egean sea, and a coast open to its navigation. Macedonia was on the north of this country, Epirus on the west, and south lay Doris, Phocis, and Locris.

In Thessaly a range of mountains may be seen on the maps, running irregularly in the direction of the coast through Macedonia, which in the north is Mount Olympus, next Mount Ossa, and furthest south, Mount Pelion. The country of Thessaly was watered by the Peneus, and near where it enters the Themaic gulf, this river ran through the vale of Tempe. Mount Olympus was fabled to have

Where was Elis? What is the southernmost province of all Greece?
 What province next to Laconia, and how is it described?
 Where was Thessaly?

been the residence of the gods, and Tempe was often honored by their presence. The beauty of this valley is often mentioned.

The range of Mount Pindus separates Thessaly from Epirus. Epirus was divided into Thes-pro-tia, Cha-on-ia, and Mo-los-sis; in it were harbors on the Mediterranean, and along the coasts, Greek colonies were established. The inhabitants of this country were chiefly barbarous. In Epirus were Ach-e-ron and Co-cy-tus, fabled to be rivers of Hell; and the lake A-ver-nus, which was held to have some communication with the regions below.

Greece though a rough country, and in some parts much more fertile than others, enjoys many advantages. The climate is favorable: the summer heat, brings the finest fruits to perfection: the winter cold, braces and hardens the bodies of the inhabitants. The long winding range of coast abounds with excellent harbors. The valleys afford rich pasture. Corn, the grape, and the olive, are abundant. The mountains afford variety of timber, and the bosom of the earth yields the finest marble. This country was called by its primitive inhabitants Hellas, and by the Romans Grecia, whence we call it Greece. The names Pelasgians, Hellenes, Ionians, Argives, and Achaians, are sometimes applied to all Greeks of any province whatever.

How are Epirus, Etolia, and Acarnania described?

What were the climate and natural productions of Greece?

CHAP. II.

PRIMITIVE GREEKS—MINOS—CITIES—PELOPS—HERCULES.

WHEN men practise agriculture, when they have invented mechanic arts, and can manufacture more articles of clothing and of furniture than they want for their own use, they have something to spare to others. But some articles of one country are not found in another: the manufactures of one people are different from the manufactures of another. Different nations therefore exchange their commodities, as the people of the United States send flour and pork to the West India islands, and get for those articles, sugar, coffee, and other productions of the islands. This exchange of commodities is Commerce.

The first settlers in a new country, cannot be a *commercial* people, for they have nothing to spare. The first colonists who went to Greece found the country occupied by a people whom they called the Pelasgi, or Pelasgians. The Pelasgians spread over the greater part of Greece, and were *nomadic tribes*, that is, wanderers from one place to another. They had no fields, nor settled habitations of their own. When they wanted food they took the bow and arrow and killed some wild animal, whose flesh served them for meat, and whose dried skin was converted into a garment. Nuts and other wild fruits were a part of their sustenance.

Others, a little less barbarous, had flocks of goats and of kine. The milk of these was drank, and their flesh was eaten. These herds, (when they had eaten all the grass which grew in a place,) were driven from one pasture or valley to another. When the wanderers saw a spot which they liked, they took possession of it. If they found others there before them, they sometimes entered in and dwelt peaceably with the previous occupants, and sometimes they fought with them, and the stronger party expelled the weaker.

When do nations become commercial?

Who were the Pelasgians, and how did they subsist?

How do pastoral tribes subsist?

But when these people became sufficiently industrious to sow the land and reap the harvests, they found it would be convenient to have laborers to assist them, so the richer and stronger, would break in upon their feebler neighbors and carry them off, and make slaves of them. Thus there came to be two sorts of people, the free and the bond, or masters and slaves.

Those who saw that the more industrious possessed greater comforts, thought they might supply themselves from the fields of the cultivators. As the robbers mentioned in the XIV chapter of Genesis seized the person and goods of Lot, and carried them off, so the first settlers in Greece preyed upon one another's property, and thus the laborious and secure were often deprived of their children and wives, of their cattle, and all their little property.

Those who lived near the sea learned the art of navigation. The inhabitants of the Greek islands were as numerous as those of the near continent. After vessels were constructed, the islanders, and the people of the neighboring coasts, exchanged their productions; but they could not peaceably enjoy the results of their labor, for without laws to punish them, there were enough rapacious and fearless men who would intercept and seize upon articles conveyed in this manner, and in this way *piracy* began.

When a few men in society possess only a little property, and the greater number none at all, and the poorer sort have the same wants as the richer—the same hunger, thirst, and need of clothing, without ready means to supply themselves, the needy do not regard the rights of property, that is, the right of every man to his own. The needy man seizes upon the wealth of the rich, wherever he can find it, and whatever it may be.

Where laws are not made, or not put in force, the robber, or the pirate dreads no punishment, and willingly divides the spoil he seizes, with others as reckless as himself. These commend his courage and generosity, and thus piracy and robbery are praised and honored

In what state of society are the rights of property disregarded?

What evils result from the want of laws?

How did slavery commence? How does robbery commence?

How did piracy commence among the Greeks?

among half-civilized people. In very late times the Highlanders of Scotland, and rude men in Ireland have ravaged the lands of their neighbors, and have boasted of their success. The Brigands of Italy, and the Arabs of Africa, still account a successful robber an honorable man.

Among the first legislators who reformed the manners of the early Greeks was Minos, king of Crete, that island being inhabited and governed by a king at an earlier period than Greece proper. Minos gave his subjects wise laws; and he built vessels, armed them, and sent them forth to punish the pirates of the Egean, as the Archipelago was anciently called. This fleet effectually expelled them, and left peaceable men in safety. Thus Minos became the benefactor of the islands and of the neighboring coasts, and when he died, left behind him the character of a wise and just prince.

The pirates ceased from their depredations, and from that time commercial cities were founded. The word *city*, does not merely signify an assemblage of men dwelling together, but a government of magistrates. Sicyon, Corinth and Argos, all in Peloponnesus, were the most ancient towns in Greece. Sir Isaac Newton supposes that Minos lived about one thousand years before Christ, and that Sicyon and Argos were *commenced* a century before his time.—These cities grew up like other cities, by slow degrees.

Corinth was of a later origin, and became a place of the most extensive trade in Greece. In Corinth dwelt some of the first Christians, those to whom St. Paul addressed the first and second epistle to the Corinthians. Argos was founded by an Egyptian colony under Inachus, as some historians say; and Da-na-us, another Egyptian, led a second colony into the country.

Danaus established himself firmly in Peloponnesus, and was succeeded by his descendants. One of those, Per-se-us, founded the city of Mycenæ. During the life of Perseus, Pelops, a son of Tan-ta-lus, king of Phrygia, with a con-

What people of modern times exhibit some of the practices of ancient barbarism. What was the character of Minos?

What were the most ancient cities of Peloponnesus?

What is related of Corinth, and of Argos?

Who brought colonies into Peloponnesus?

siderable number of followers came over from Asia Minor, and settled in Lower Greece, where he married Hip-po-da-mi-a, daughter of a chief of Elis.

The people of Asia Minor, were more civilized than the Argives or Achaians, by which names Homer calls all the people of the peninsula. Pelops had been engaged in some unsuccessful war which disposed him to leave his native country, but he brought away wealth, and wisdom, and friends. He made no wars, nor conquests, but he peaceably succeeded his father-in-law in Elis, united his children in marriage with the chief men of the country, and was so honored for his wise conduct that he acquired some power over the whole peninsula, which received his name, and is still called Peloponnesus, notwithstanding its modern appellation of Morea.

The descendants of Pelops married with those of Perseus. Eu-rys-the-us king of Argos, was a grandson of Perseus and of Pelops; and Hercules a celebrated hero, though born in Thebes of Upper Greece, was also of the posterity of Pelops. He was hated by his kinsman Eurystheus who always persecuted him as long as he lived; and after his death drove out all his posterity into Upper Greece. The achievements related of Hercules are a curious history, partly fabulous and partly true. The principal *facts* concerning him are stated here.

Though Minos of Crete had succeeded in abolishing piracy, the inland country of Greece continued long to be infested with robbers, and bands of marauders. Hercules took upon himself to relieve people who suffered from these lawless men, and to punish them wherever he could find them, and he travelled in many countries in search of them.

Perhaps these useful services which Hercules rendered to society, made Egestheus ashamed that he had performed nothing so worthy, and as bad men often hate the virtuous, he hated Hercules. Hercules was not the only man in Greece who turned out against wild beasts and wild men.

What was the history of Pelops, and to what district of Greece did he give name?

What descendant of Perseus and Pelops was distinguished, and by whom was he hated?

Was Greece in a state of security when Hercules lived?

What reason may be given for the persecuting of Hercules?

Many others besides Hercules encountered the same dangers, saved the flocks from the paw of the lion, and the paw of the bear, and dragged the plunderer from his retreat to deserved death. Those who achieved these exploits, were *heroes*, and the time when they lived is called the *Heroic Ages*.

When the children of Hercules took refuge in Upper Greece, Egystheus pursued them thither, but he was defeated and slain. After the death of Egystheus, his uncle A-tre-us, the son of Pelops, became king of Argos. Atreus was succeeded by his two sons, Ag-a-mem-non and Men-e-la-us. . The former became king of Argos, and the latter king of Mycenæ. These brothers are often called the A-trid-æ, or sons of A-tre-us.

Before the time of the Atridæ, Sparta in Laconia had become a city, and was governed by a magistrate called a KING. The king at this time was Tyn-da-rus whose wife was Leda. Their two sons were Castor and Pollux, and their two daughters were Helen and Cly-tem-nes-tra; the former married to Menelaus and the latter to Agamemnon.

CHAP. III.

UPPER GREECE—THE ARGONAUTIC EXPEDITION—CECROPS THESEUS—MINOS.

THESSALY and Bœotia in Upper Greece appear to have been somewhat civilized previously to Attica. In Thessaly may be seen mounts Olympus and Ossa. The Greeks believed that mount Olympus was the abode of their gods. It was properly a land of fable and of heroes. The first naval expedition of the Greeks sailed from Thessaly. Achilles one of the most renowned warriors of antiquity was born there, and Hercules the greatest adventurer and hero of the obscure ages, died there. The Thessalians were famous for the early discipline of the horse, and they used to send their fine coursers into southern Greece, to

Who were heroes? Who were the successors of Egystheus?

Where was Sparta, and who were the children of Tyndarus?

What provinces of Upper Greece were first civilized? What remarkable events occurred in Thessaly?

run races and win prizes at the public games which were celebrated at Delphi, Corinth, and Olympia. Locris, Doris, Etolia, and Acarnania do not afford any interesting facts in the history of early Greece.

Many tales which belong to books of mythology are related of the Thessalians. There is one often found in mythology that may be related as a *fact*. After Minos had cleared the Egean of the pirates, and the Greeks could safely convey the oil, wine, and olives of one island, and exchange it for the corn, the salt, and the marble of another; when the inhabitants of the coast of Asia Minor could cross to the opposite shores, and the men of Argos or of Corinth could pass and repass the gulf which divided them from their neighbors, the Greeks thought they might undertake more distant voyages.

The first enterprise of this sort was that of the Argonauts, or adventurers in the Argo. Jason, a young Thessalian prince, not being very happy at home, engaged several young men, bold and courageous as himself, to undertake a voyage. The uncle of Jason, a rich man of Thessaly, furnished him with some means to pay for a ship—Money, though not stamped or coined, was invented before that time. Those who have read the Bible will remember that Abraham purchased the field of Machpelah with pieces of money, seventeen centuries before Christ, which was seven or eight hundred years before Jason built the Argo.

Hercules was one of the companions of Jason. Jason's ship was called the Argo. The fable says, Jason went to seek for the golden fleece of a certain ram, but in fact he undertook his expedition to obtain money. The Argo sailed from the port of I-ol-cos in Thessaly, crossed the Egean sea, passed through the Hellespont, the Propontis, and the Bosphorus, and explored the Euxine sea till they came to Colchis on the eastern coast.

It was the practice of the Col-chi-ans to collect gold dust from the Cau-cas-i-an mountains, as it was sometimes brought down by the mountain torrents. They stretched

When did the Greeks undertake the first distant voyage?

Who were the Argonauts? Where was money invented?

What was the object of Jason's enterprise, and what course did the Argo take?

sheep skins covered with the wool, across the bed through which the descending waters rushed—The water passed, but left the fine particles of gold in the wool. To purchase of the Colchians, or perhaps to rob them of some of these golden fleeces, the Argonauts set out on their expedition.

If the Argonauts were the first adventurers by sea to Colchis, it is most likely that some persons from Asia Minor who had come from Mount Caucasus over land, brought the accounts of this Asiatic practice, and the Argonauts could not have known how far they must sail. All the way they kept within sight of land, for they would have been lost at sea for want of the *compass*, an instrument we have in these days, which shows where a ship at sea is. The Argonauts returned safe; and after that time, the Greeks traded with all the civilized people along the Mediterranean and Black Seas.

Athens, the capital of Attica, was the most celebrated city of Ancient Greece. This city is believed to have been first settled by an Egyptian colony under a leader named Cecrops, about fifteen centuries before Christ. (1556.) The inhabitants of Attica were savages, but Cecrops instead of fighting with and conquering these barbarians, pursued the same course that Danaus and Pelops had taken, which was to improve his subjects, for he persuaded them to put themselves under his protection. He taught them to cultivate the earth, to refrain from quarrelling, and to defend themselves against the Boeotians.

Attica had but a barren soil, but this province contained many excellent harbors, so that the people could easily trade with other countries. Cecrops was so wise a prince, and his subjects were so quiet and happy under his government, and so few robberies were committed in Attica, that many people from other countries resorted thither.

In the XIXth chapter of the book of Genesis we read

Did the Argonauts during their voyage keep in sight of land, and for what reason? Did the Greeks continue to pursue navigation and trade after the success of the Argonautic expedition?

Where was Athens, who was its founder, and what was his policy?

Who resorted to the city of Cecrops, and why?

of four kings of Asia, who made war against five other kings. The kingdoms of these petty sovereigns may have been about as considerable as the province of Attica. When we hear of an emperor of modern Russia, or a king of France, we imagine truly the ruler of a large territory and of many and rich subjects. The petty kings of antiquity, like Cecrops and the kings of Sodom and Gomorrah, were not like the powerful princes of modern Europe, they were only men of superior minds who possessed perhaps more fields and flocks than their neighbors, and whom those neighbors, and certain other people, agreed to consult and obey.

These ancient kings were beloved and honored by their subjects, as fathers and friends. They did not expect their people to kneel to them when they came to ask a favor or advice, nor did their subjects ever prostrate themselves like those of great monarchs of rich states. Their function in later times, in Asia particularly, where no written laws existed, was to settle disputes which might arise among the selfish and ignorant; and to make laws and alter old ones, by which the people consented to be governed. Besides being the *arbitrator of differences*, the king was the leader of his subjects in war. He led them, sometimes very unjustly, to the attack of other unoffending people; and sometimes he punished their enemies, often fighting in *single combat* with the most valiant of them.

For this the subjects gave their king the highest place at all feasts, and in the *public deliberations*, that is, in the assemblies where they consulted together concerning the public affairs; and they always addressed him with respect. Though some of the Greeks had priests who were not kings, many of them allotted religious services to the kings. To offer sacrifices, and perform a leading part in divine worship was often the king's business.

As soon as Cecrops was established in Attica, he

What appears generally to have been the dominion of the kings of antiquity?

What services did kings of partially civilized people render to their subjects?

Besides the functions of legislators and soldiers, did kings exercise another?

pitched upon a suitable place for a city and commenced building a citadel, or fortification, upon a high rock. This was afterwards surrounded by houses and the city was called Cecropia in honor of Cecrops. Some years after the inhabitants changed its name to Athens from Athenæ, one of the names of Minerva, the *tutelary*, or guardian goddess of their city.

Many of the laws of Cecrops were excellent. He taught his people to respect women. Before his time the men of Attica had as many wives as they liked. Many wives to one husband, is polygamy. Women never are honored truly, except they live with one only in marriage. Cecrops appointed that marriage in pairs only, should exist among his subjects.

After the time of Cecrops, Cadmus brought letters into Greece, and Solon made laws for Athens. A certain poet celebrated all three :

“ Cadmus with curious art did letters frame,
The law’s invention from wise Solon came;
But Cecrops fixed the matrimonial vow,
Where one sole pair to love’s soft fetters bow.”

Cecrops did not confine men’s duties to one another merely ; he was not acquainted with the true God, but he abolished certain cruel sacrifices to false gods, and commanded his people to raise altars and offer prayers to all the gods they acknowledged.

Other kings, the successors of Cecrops, continued to improve the condition of Attica. Pandion, the fourth king after Cecrops, made the following pious and humane laws.—Honor your parents.—Make *oblations*, or offerings of your first fruits to the gods.—Hurt no living creature. The most memorable of these kings was Theseus, the tenth in succession, beginning with Cecrops. The generous and courageous conduct which commended Theseus to the love and confidence of his subjects shall next be related.

- Of what city did Cecrops lay the foundation ?
- Did Cecrops improve the domestic manners of his subjects ?
- Who, after Cecrops introduced improvements in Greece ?
- Did Cecrops respect religion ?
- Did the successors of Cecrops advance civilization ?

For many years the subjects and successors of Cecrops lived in peace, but in the war with the pirates carried on by Minos, that king had some dispute with the Ionians, as the Attic people were then called, and his son Androgeus was killed. It is a custom among partially civilized people, to require pay for the life of a person of high rank who may be slain in their quarrels. The injured person agrees with the injurer what *compensation* shall be given. The compensation, or satisfaction, in ancient times, was sometimes the life of another, and sometimes a *tribute*, or frequently renewed offering of some valuable article.

Money, though somewhat in use, was scarce, so that slaves or cattle were received in place of it. Minos demanded of Egeus, the king of Attica, a yearly tribute of seven youths, and seven virgins. Every year at a particular season, the fathers and mothers of Attica were dreading the arrival of a Cretan ship which came thither to demand of the unfortunate parents, sons and daughters who were to be torn away from them.

The whole people, young and old, then assembled, and lots were drawn by which fourteen young persons were selected for the tribute. The parents were rendered more miserable perhaps by a dreadful report that prevailed; it was, that in Crete was a very intricate building, called the Labyrinth, in which a monster, half man, and half bull, was kept, and that to this monster, called the Minotaur, their children were given to be devoured.

The explanation of this fable is, that in Crete was a fortress, or public work to defend a city, and that its commander's name was Taurus, which signifies a bull. The young strangers were put to work within the walls of the fortress, and placed under the authority of Taurus, which accounts for the fiction of the Minotaur.

The-se-us, the son of Egeus, seeing the distress of his countrymen, generously offered to deliver them from this odious tribute, and that he might do it effectually, offered himself among the seven youths who were to depart for

Why did the Athenians pay tribute to the king of Crete?

What tribute did Minos demand?

What aggravated the misfortune of the tributaries?

What was signified by the fiction of the Minotaur?

Who offered to accompany the captives of the Cretan king?

Crete. The king was exceedingly grieved at his son's determination, but it was intended to benefit his suffering people, therefore he consented, and Theseus accompanied the young captives, comforting them, doubtless, that he would return them in safety to their country and their friends.

Minos, says the true history, received Theseus with respect as the son of a king, heard his remonstrances in behalf of his unfortunate companions, and released the Attic people from the cruel tribute ever after. He there gave Theseus his daughter Ariadne in marriage, and permitted him to return to his own country with the happy intelligence of his success. There he was received with gratitude and admiration, and made king in place of his father, who had died in his absence.

Theseus, previously to his mission to Crete, had rendered important services to Attica, by destroying the boars and wild bulls that ravaged the country; and this was very difficult and dangerous when there were no fire-arms, but a man was forced to approach the terrible animals, and where an arrow failed to wound, to strike the dreaded foe with a club, or spear.

The people of Attica, as was very natural, honored their benefactor exceedingly, and were ready to receive new laws and regulations from him. Theseus, in going to Crete, had seen the wisest *legislator*, or law-maker, then living; he had seen a better-governed and happier people than those of Attica; and he, probably, had received instructions from Minos how to improve his own future subjects.

Theseus proceeded through every district of Attica, and seeing many things that might be amended, proposed to the people every where to receive new laws from him. He divided the free people into three classes, nobility, husbandmen, and artificers. He caused the name Cecropia to be changed to Athens, and built in that city, a council-hall, or place of justice, where courts were held.

All civilized people, except the Hebrews, whose history

Did Theseus release his country from the tribute, and what followed?

What were the first services of Theseus in Attica?

What legislator instructed Theseus to govern well?

What new regulations were made by Theseus in his own country?

is related in the Old Testament, were then idolaters or pagans, and worshipped false gods, so nothing better can be expected of Theseus, but he did the best that could be done with pagans. He taught them that their *tutelary* goddess was very wise and good, and made them worship her in solemn services, and not in excessive drinking or bloody sacrifices, as were offered to some other deities, in other places. A *tutelary* deity was one supposed to take care of particular places.

So much were the people of Attica improved by the regulations of Theseus that they were no longer afraid of each other. Before his time they, and all the Greeks, always went abroad in armor or metal vestments, and carried a sword or spear with them; but finding these articles cumbrous, and themselves safe under the protection of Theseus, they began to wear loose clothing, and felt secure without arms. Theseus afterwards died in exile, and was succeeded by Me-nes-the-us, first called, *king* of Athens.

The influence which it may be presumed that Minos of Crete exerted over the civilization of Greece, makes it proper to take some notice of him in this place. Little of the history of Minos has been preserved, but he is supposed to have been a very wise and just man. His kingdom, the ancient Crete, and modern Candia, is an island, one hundred and eighty miles long and thirty broad. Candia is fertile and populous, but its present masters, the Turks, are so oppressive that the inhabitants, though they subsist by their labor, do not carry on many useful arts, or much trade, with other countries.

There are supposed to be about 130,000 Greeks, and 150,000 Turks in Candia. This island maintained an independent government for many ages, but became subject to Rome B. C. 66. The Cretans were a lively, in-

What was the religion of Greece, and who improved the public solemnities in Attica?

What improvement in manners resulted from the laws of Theseus?

By whom was Theseus succeeded?

What is the extent of Crete? What is its present state, and one feature of its ancient character?

genious people, but thought to be great liars. The Romans liked Cretans for domestic slaves, but so little were they trusted for veracity, that *liar*, and Cretan, were often understood to have the same meaning. Notwithstanding this fact, it must not be imagined that *all Cretans* were liars.

Ancient Crete was an interesting country, as the legislators of continental Greece borrowed from it their wisest laws; though many of these laws cannot be much admired in this age of the world, because the rights of all men are now better understood than they could be without true religion, which is the rule of all just political law, and of which the legislators of antiquity were ignorant. Minos enforced the great distinction of freemen and slaves; but, from the general mildness of his government, it is probable that he recommended a kind treatment of slaves. There was no order of nobility in Crete. All freemen were esteemed equal, though the aged and the wise were treated with peculiar reverence.

The subjects of Minos were trained to war, and made good soldiers. They ate at public tables, instead of in their own houses, and all the education which the children received, was at the public schools, where they were principally instructed in military exercises. One of the public spectacles in Crete was the Pyrrhic dance. A dance of armed warriors, who clashed brazen cymbals during their exercise. Besides the primitive Cretans, who were called In-dig-en-es, or natives of the soil, Crete contained many colonists of foreign origin, such as Phrygians, Dorians, and Achaians. Homer enumerates five different hordes, or tribes of people who spoke different dialects, that were subject to the laws of Minos.

Homer thus describes Crete :—

“Here is a land amid the sable flood
Called Crete; fair, fruitful, circled by the sea.
Numerous are her inhabitants, a race
Not to be summed, and ninety towns she boasts.
Diverse their language is; A-cha-ians some,
And some indigenous are; Cy-don-ians there,

What were the distinguishing institutions of Crete, and why inferior to modern laws and usages?

What customs peculiar to themselves existed among the Cretans, and who were the subjects of Minos? How does Homer describe Crete?

Crest-shaking Do-ri-ans, and Pe-las-gi-ans dwell.
 One city in extent the rest exceeds,
 Cnos-sus, the city in which Minos reigned,
 Who ever at a nine-years close, conferred
 With Jupiter himself."

Odyssey, Book XIX.—COWPER'S Translation.

Crete sent forty ships to the siege of Troy. Besides Cnos-sus; Gor-ty-na, Lyc-tus, Ly-cas-tus, Phœs-tus, and Mi-le-tus, were cities of ancient Crete.

Crest-shaking, is a compound epithet, or union of two words, it signifies, in the application above, that the Dorians wore helmets with a waving crest, or ornament on the top, which shook as the wearer moved.

Minos conferred with Jupiter himself.—This expresses a superstition of that age. The people did not believe that men could obtain great wisdom by means of a superior genius which Providence should bestow upon them at their births. They presumed, when any man or woman was endowed with extraordinary talents, that the gods instructed them by conversing with them; thus they supposed that once in nine years, Jupiter expressed his will to Minos, and then the latter knew how to conduct himself with *supernatural* ability. Such was the veneration of his contemporaries for the wisdom of Minos, that they conceived he was appointed after his death, to sit in judgment upon the souls of the dead.

CHAP. IV.

ASIA MINOR—TROY—PARIS—DEPARTURE FOR TROY—THE
 TROJAN WAR—HOMER.

DIRECTLY opposite to Greece, and separated from it by the E-ge-an, stretches out the peninsula of Asia Minor between the Mediterranean and Eux-ine seas. It now forms a part of A-si-at-ic Turkey. This country has a

What were some of the cities of Ancient Crete, and what signifies the epithet "*crest-shaking*?"

What notions did the ancients entertain of the origin of extraordinary talents in men; and what did his contemporaries believe concerning Minos? Where is Asia Minor?

delightful climate. In ancient times Asia Minor was divided into many kingdoms, Phryg-i-a, Lyd-i-a, Ca-ri-a, and others. In the northwestern part of Asia Minor, Phrygia was divided from Thrace in Europe by the straits of the Hel-les-pont. Near the strait, between two little rivers, the Sim-o-is and Sca-man-der, was the city of Troy. Troy stood not far from a lofty mountain called I-da. Near the foot of Mount Ida once lived a man named Dar-dan-us, and a little town which he built, and the country round about it, were called Dar-dan-ia.

The son of Dardanus was much richer than his father: part of his wealth was three thousand beautiful horses, which he exchanged for other valuable things, far and wide. Tros, the grand-son of Dardanus, grew still more rich and powerful than his father and grand-father; and I-lus, the son of Tros, removed from Mount Ida to the sea-coast, and began a city, which, in honor of his father, he named Troy. But some called this city by the name of Ilus, Il-ium or Il-ion.

Ilus left his city to his son La-om-e-don, and Laomedon left it to his son Pri-am. By the time that Priam became king of Troy, that city was very much improved. The inhabitants built comfortable houses, and erected temples to their gods. But, in those days, as has been mentioned in another chapter, as soon as the people of a place became rich, the neighboring people being poor, would rush upon their fields and dwellings, and carry off, not only their flocks, but their women and children.

Being always in danger, the inhabitants of cities, and the owners of cultivated fields were always in fear—always looking out for the attack of some ferocious and pitiless marauder. To defend themselves the men all wore armor, and enclosed their cities in high walls. On the top of the walls, armed soldiers constantly walked, looking out for the approach of some enemy, and giving notice if any should be seen.

City walls were built of large stones. At different

How is Troy described? Who were the first kings of Troy?

Were the inhabitants of ancient cities secure in their houses and property?

In the first stage of civilization did the ancients live in a state of constant vigilance? How were cities in ancient times protected?

spaces upon the walls were erected small high buildings called towers: and that the inhabitants might pass in and out of the city, there were strong heavy gates, where a guard was stationed, who noticed all who passed in and out, and stopped any one whom he suspected to be a *spy* or enemy's messenger, or any other concealed enemy.

It has already been stated that Tyn-da-rus, king of Spar-ta, had two daughters, Hel-en and Cly-tem-nes-tra, who were married, one to A-ga-mem-non, and the other to Men-e-la-us. Helen was accounted the most beautiful woman in the world, and while she was very young, many of the principal chiefs of Greece sought her for a wife. Theseus, who was more daring than the rest of Helen's suitors, did not wait for the consent of Tyndarus; but, watching an opportunity, when the princess was dancing with some other young girls at a public festival, persuaded her away, and carried her off.

Theseus was not permitted to keep his prize long. He conveyed her to his mother E-thra in Peloponnesus, but Cas-tor and Pol-lux, followed the fugitives and succeeded in recovering their sister. Tyndarus, having his daughter once more in possession, offered to bestow her upon the prince she should choose from among her suitors, provided that all of them would unite to rescue her, and to punish whoever should attempt at any future time to take her from her husband. To this they all agreed, each having a hope that he should be the favored one.

Such outrages as Helen suffered, seem to have been a kind of fashion in those days, so Tyndarus had reason to fear that his beautiful daughter would always be in danger from some rude admirer or another, and it was not a needless caution to provide protectors for her. Helen accepted Menelaus, and he became king of Sparta after the death of Tyndarus. Menelaus appears to have been a good king.

Priam, king of Troy, was a peaceable and venerable old man. He had a large family of sons, and these were

Who stole Helen from her father?

What proposal did Tyndarus make to Helen's suitors, and how was it received? To whom was Helen married?

What was the character of Priam and his sons?

chiefly warriors who assisted to defend the city of Troy and its neighboring territory, which was sometimes called Dardania, and sometimes Troas, and the Troad. The most brave, generous, and accomplished of the sons of Priam, was Hector. The youngest and most beautiful, but least worthy, was Paris.

Some trade was carried on between the eastern and western coasts of the Egean, but piracy still subsisted. Paris, for his amusement, or to transact some business, made a voyage to Sparta. He was received with great kindness by Menelaus, who treated him with the respect due to a king's son. Paris on his part, showed little gratitude for the hospitality of Menelaus, for while the latter was absent in Crete, he enticed Helen to abandon her husband and accompany him on his return to Troy; she consented, and they took with them a large amount of treasure.

It may be thought that the parents and brothers of Paris would detest his conduct, and would also despise a woman who had forsaken her husband, as Helen had done; but the heathens had not the same ideas of honor and honesty, nor did they generally respect husbands and wives as Christians do. The religion of Christ has made all nations better and wiser, and makes all persons, who are instructed in it, more ashamed of a wrong conduct, than the pagans of antiquity were. Helen was cordially received, and kindly treated by the family of Paris.

When Menelaus discovered the treachery of Paris and Helen, he was not disposed patiently, to bear the injury he had received. Indeed, to forgive an injury, was, in that age of the world, accounted mean and pusillanimous. Menelaus would not have been respected by the other princes of Greece had he not immediately set about punishing Paris.

The first measure which Menelaus took was to remind the chiefs of Greece of the engagement they had formerly

Of what perfidy was Paris guilty?

Were Paris and Helen despised for their dishonorable conduct, and why not?

What induced Menelaus to avenge himself upon the perfidy of Paris?

Did the princes of Greece aid Menelaus, and why?

entered into in respect to Helen. They were glad of the occasion to undertake some great enterprise. All their little wars had hitherto been carried on against the *marauders*, or *neighbor-robbers*, so often mentioned; now they undertook a *foreign* war, and this, against Troy, is the first expedition against a foreign foe recorded of the Greeks.

As Asia Minor was better cultivated, and its inhabitants were richer than those of Greece, the chiefs cared less for punishing Paris, and recovering Helen than for ravaging the coasts of Asia and bearing off its wealth. Though the *recovery of Helen* and the vengeance of an injured king was the *pretext* or reason given, among the princes of Greece, for engaging in the expedition against Troy.

All the Grecian chieftains from the extremity of Peloponnesus to the northern limit of Thessaly, besides those of Crete and some other islands, engaged in this enterprise, and they agreed to follow as their leader, Agamemnon, king of Argos, the brother of Menelaus. Some time was taken up in preparation for the intended expedition. No less than twelve hundred open vessels, many of which must have been built for this service, were necessary to transport the armament. This armament when completed, consisted of one hundred thousand men.

The chiefs, and their followers assembled in Bœotia, and departed from Aulis in that province. The fleet had a prosperous voyage, and the host landed safely on the Trojan coast. The inhabitants of Troy, when they saw the Grecian fleet approach, withdrew within their walls, and the city was soon surrounded by the enemy. These walls were so strong and so well defended that the Greeks could not in any way enter the town.

In order to force the Trojans to come out and give them battle the Grecians *besieged* the city, or rather *blockaded* it. A blockade is a long continued siege. An army surrounds a city and prevents the inhabitants from

Had the Grecian chiefs any selfish motive for engaging with Menelaus? Who engaged in the expedition against Troy?

How many vessels and men were employed in this war by the Greeks?

What was the first success of the Greeks at Troy?

What mode of warfare did the Greeks commence with?

receiving any supplies of food from the neighboring country, and when famine has wearied them out, the poor blockaded citizens are expected to *surrender*, or give up their city and their property to the besiegers.

The Trojans were well supplied with the necessities of life, perhaps from the territory which lay east of their city, and the Greeks soon consumed the provisions which had been brought in the ships, so the hundred thousand allies might have perished with hunger if a considerable number had not ravaged the coast, besides purchasing supplies from the neighboring islands, and others been sent over to the Thra-ci-an *Cher-son-ese*. *Cher-son-ese*, is a Greek word for peninsula. The Thracian Chersonese may be seen on the European side of the Hellespont, along which it stretches for about forty-five miles. It is a fertile country and produced much corn.

The Greek detachment found the Chersonese vacant. The inhabitants had been driven out by *freebooters*, or marauders. The Greeks ploughed and sowed the fields, and when the corn was ripe and gathered, were enabled to send provisions to their countrymen near Troy. The remainder of the Greek troops would have had nothing to do, had they not extended the war to the whole coast of Asia Minor, ravaging the territories of those princes who were friends and allies of the Trojans.

The allies of the Trojans were all the neighboring princes, and these sent them *auxiliary troops*, that is, *helpers*. So much success attended the Greeks in their marauding excursions that one of their princes, Achilles, is said to have plundered twelve maritime and eleven inland towns; but still the Trojans and their allies kept possession of Troy, and the siege lasted ten years. During this period many battles were fought, and many lives lost, but at length the war ended in the destruction of Troy, and in the triumph of the Greeks. It will be useful to know some further particulars of this war.

From what place did the Greeks procure food during the siege of Troy? Besides cultivating the Chersonese had the Greeks any other occupation during this war? How did it end?

Of all the Greeks who followed Agamemnon to Troy, the most powerful warrior was Achilles, the son of Pele-us, king of Phthi-a in Thessaly. All the princes willingly submitted to Agamemnon, except Achilles. Agamemnon was a selfish man, and desired for himself a greater share of the booty obtained from the neighboring country than Achilles thought he deserved. Achilles was more generous, and he was not afraid to reproach Agamemnon with his selfishness.

It happened, in one of the marauding expeditions of the Greeks, that Chry-sa, a town on the coast near the island of Ten-e-dos, was ravaged, and a beautiful maiden named Chry-se-is, the daughter of a priest called Chry-ses, was brought away, and conveyed to the Trojan camp. It appears that the soldiers had some privilege to dispose of the plunder, for as a mark of respect to their chief they conferred upon him the captive Chryseis.

The irruption of the Greeks into Chry-sa, did not destroy the whole property of the people, nor did they bring off the inhabitants. Soon after this event the weather became very hot, and a dreadful pestilence broke out in the Trojan camp, and for nine days the *funeral pyres* were continually burning. The Greeks showed great respect to the dead; they sometimes laid the bodies on a pile of wood and burned them.

The Greeks believed, when any disease broke out among them, that some god was angry and was punishing them; and they would inquire of a priest what crime they had committed, and how they should appease the offended deity—that is, how they should persuade him to cease from afflicting them, and how they should satisfy him. The priest would then remind them of some wrong conduct, which they might have forgotten, and would command them to make a sacrifice or offering to the god, which was called an *atonement* or expiation.

Just before the pestilence in the camp broke out, Chry-ses, the priest of Apollo, came from Chry-sa and

Who was the most powerful of the Greek warriors?

What captive was bestowed on Agamemnon?

What happened in the Greek camp after the capture of Chryseis?

When diseases broke out among the Greeks how did they endeavor to remove them?

demanding Chry-se-is of Agamemnon. The distressed old man was brought into the presence of all the princes. He held in his hands a sceptre and a laurel crown, which were ensigns of Apollo, the god whom he served, and which he sometimes carried about with him as a Christian priest would carry a cross.

Chryses, bowing low before them, entreated all the princes, but most of all the brothers, to restore his daughter. "Give her again," he cried, "O kings and warriors, to the arms of her afflicted father. If you do not pity me, accept these gifts," offering at the same time costly presents; "and if you refuse them, and despise the prayer of an unhappy parent, cruelly deprived of a beloved child, remember that Apollo will have compassion upon me, and punish your unmerciful treatment of his priest."

The soldiers heard Chryses with respect and pity, and would have restored the maiden to her father; but Agamemnon refused to give her up, and dismissed him. Immediately after, the fatal disease commenced, and Calchas, the seer, or priest, was consulted to know what should be done. He answered that he knew the cause of the disease and what would cure it, but he was afraid to declare the fact lest Agamemnon should punish him.

Achilles then rose, and protested to Calchas that Agamemnon should not harm him. He would, he said, be his protector. Calchas then pronounced that Apollo was offended with the Greeks because his priest had been unkindly treated, and that he would continue to afflict them till they should send back Chryseis to her father without a ransom, and should also send a large number of cattle as an offering to Apollo.

Hearing this, Agamemnon bitterly reproached Achilles, and said he would not resign Chryseis, unless the latter would give him Bri-se-is, a young female who had been bestowed upon him, and whom Achilles loved. A fierce quarrel between the warriors ensued, but it ended in the

Who solicited the restoration of Chryseis?

Whom did Chryses chiefly supplicate, and how?

Did the Greek prophet Calchas recommend the restoration of Chryseis?

Who offered to protect Calchas, and what did he declare?

Did Agamemnon willingly resign Chryseis?

consent of both to relinquish their captives. Chryseis was carried back by Ulysses to Chrysa with a hundred cattle and other gifts, and Briseis was given to Agamemnon. And afterwards, says the history, the pestilence ceased. Though that was not because Chryseis was restored, but probably because the extreme hot weather was over.

When Achilles found that he must submit to the "king of kings," as Agamemnon was called, he raised his sceptre, and took a *solemn oath* that he never would return to the war, but would remain inactive with his soldiers, the Myrmidons, till Hector, the most terrible of the Trojan warriors, should ravage the Grecian camp and bring destruction upon it.

Achilles kept his word. Many were the skirmishes of the hostile Greeks and Trojans, and many were the defeats of the former, while the angry Achilles, disdainful of the disasters of his countrymen, sat quietly in his tent, or walked melancholy along the sounding shores of the Egean. But at length, so much did the Trojans prevail, the Greek warriors began to fear that Troy never would be taken, and that they must return mortified and disgraced to Greece, or they should all be destroyed.

The most intimate friend of Achilles was Patroclus. Patroclus was anxious to kill Hector, who, from his great courage and ability, was called the "defence of Troy." Patroclus knew the Trojans were in fear of Achilles, and he presumed, if he could make them believe that he was Achilles, he should be able to vanquish Hector himself. Trusting that he should conquer, he earnestly desired to engage with Hector in battle.

Patroclus having borrowed his friend's armor, and being disguised in it, hastened to the battle-ground, where he encountered the fearful Hector in *single combat*. But it proved the last combat of Patroclus, for he was slain

Who attended Chryseis to her father?

What rash oath did Achilles take? After Achilles abandoned them did the Greeks prosper?

Who borrowed the armor of Achilles, and for what purpose?

by the Trojan warrior, and the tidings of his death were speedily conveyed to Achilles. Achilles loved Patroclus exceedingly, and his grief for the loss of him was violent, as were all his passions.

Achilles, in his indignation against Hector, swore to take his life as a debt of justice to the memory of Patroclus, nor did he fail to execute his purpose. These adversaries met, and after a terrible encounter Hector was killed. The blood-thirsty Achilles was not satisfied with taking the life of Hector, but he fastened the dead body to his chariot, dragging the head along the earth, and drove three times round the walls of Troy, in sight of Hector's father, mother, and wife, and all the people, who stood upon the walls of their city and beheld this cruel spectacle.

In a short time after the death of Hector, the war of Troy was ended. The city was taken by the Greeks: its wealth was plundered: its monarch, Priam, slain: the queen, Hecuba, and her daughters, together with her only remaining son, were made slaves to the conquerors. Paris, the cause of the war, perished, and Achilles never returned to Phthia. Some of the Greek princes were lost in their voyage homeward, others found usurpers upon their thrones, and others were forced to make new settlements in Italy. Almost all the people suffered very much from the long absence of their kings.

The history of the war of Troy has been preserved in a poem called the Iliad. The Iliad was composed in the Greek language by Homer, an ancient poet, but it is translated into English verse, and a very instructive and entertaining book it is, as well as the Odyssey, also Homer's work. The Odyssey is the history of Ulysses, one of the Greek princes who went to the siege of Troy.

It is proper here to state, according to Mr. Mitford, whose

Did Patroclus prevail over Hector? How did Achilles treat Hector?
How did the Trojan war terminate?

Who composed the Iliad and Odyssey?

When did Homer probably live, and when was the siege of Troy?

larger history of Greece contains all the facts mentioned in this small history, that Homer, as nearly as can be ascertained, lived about eight hundred and forty-five years before Christ; and the same historian presumes that the return of the princes from Troy was within the memory of Homer, so that the war of Troy was probably undertaken about nine centuries before Christ.

In Homer's time the Greeks had no books. It is believed that this great poet knew not how to write and read. The most learned men have not been able to discover who invented the Alphabet. Cadmus, a Phœnician, carried letters into Greece, but the Greeks did not compose books till about six hundred years before Christ. The most ancient writing known, is the decalogue, or *commandments*, which were engraved on tables of stone, fourteen and a half centuries before Christ.

But though the Greeks had no books, they had songs and poems, and histories, and musicians. Bards composed songs and long histories in verse; and they made the laws into verses, and taught people to be good in verse. Those who travelled about, singing the compositions of the poets, were called Rhapsodists; and those who composed as they sung, were Bards. The poets and the rhapsodists were very much respected.

If a rich man made a feast, the bard was sure to be invited for the entertainment of the company. The kings and most wealthy citizens kept bards in their houses; and whenever the bards went into public places, and played upon the lyre, and sung what were called *lyric poems*, they were listened to with admiration and reverence.

The most memorable of all the bards was Homer. His *Iliad* is the most ancient history in the world except the Old Testament. It is not known where Homer was born or where he died. It is said that he was very poor, but that after his death seven cities contended in which of them he was born.

Had the early Greeks books? What is the most ancient writing known?
What were the works of the poets, and how were they respected?
Did the rich cherish the poets?
Who was the most memorable poet of antiquity?

A witty writer made the following epigram :—

“Seven cities now contend for Homer dead,
Through which when living Homer begged his bread.”

It may however be inferred that Homer was no otherwise a beggar than all itinerant poets were. They expected to be sheltered and fed by those whom they entertained. The people of the island of Scio say, that was Homer's native place. Lord Byron calls him “The blind old man of Chios' rocky isle.”

A pretty incident concerning Homer is related by Thucydides, one of the Greek historians. When the great bard was old and blind he went to the island of Delos to attend a festival in honor of Apollo, to whom he composed a hymn which was sung on that occasion. Young girls among the Greeks frequently assisted in the ceremonies of religion, and to these at Delos, Homer addressed himself thus :—

“Virgins, all joy attend you! Remember me hereafter : and when strangers from afar, coming hither shall ask, ‘O virgins, who is the sweetest poet that attends your festival, and with whom are you most delighted?’—do you all kindly answer with one applauding voice, ‘Our favorite is the blind man who lives in rocky Chios.’”

Mitford's Translation.

CHAP. V.

THE HERACLIDÆ—IONIAN COLONIES—OLYMPIC GAMES—
ORACLES—AMPHYCTIONIC COUNCIL.

THE young reader will remember that the princes of Peloponnesus expelled all the descendants of the great Hercules from that country, and that they took refuge in Athens. The Her-ac-li-dæ did not long remain in Athens,

Can it be fairly inferred that Homer was a beggar?

What interesting circumstance relating to Homer is taken from Thucydides? What was Homer's address to the maidens of Delos?

What became of the Heraclidæ, after their expulsion from Peloponnesus?

but settled in the mountainous province of Doris. They soon became important men there, and one of them named Hyl-lus, was made chief of the province.

While the Heraclidæ dwelt among the herdsmen of Doris, they often told the mountaineers that they were exiled princes, driven out from the land of their fathers, and that one day or other they intended to force their way into Peloponnesus, and to expel in their turn the descendants of their oppressors. About eighty years after the siege of Troy, they accomplished their project.

De-ja-ni-ra, the wife of Hercules, that is, one of his wives, was a princess of Etolia, which may be seen on the map adjacent to Doris, extending along the Corinthian gulf which separates Upper Greece from the province of A-cha-ia in Peloponnesus. All the Greeks had a regard for every member of their families, how distantly soever related. The chief of Etolia, Ox-y-lus, regarded the descendants of Dejanira as his relations, and was ready on that account to assist the Heraclidæ to recover the ancient territory of their family.

Three Heracleid princes, Te-me-nus, Cres-phon-tes, and Ar-is-to-de-mus, having engaged Oxylus with a considerable army in their service, and having also obtained as many Dorians, crossed the Corinthian gulf, and made themselves masters of the whole peninsula, except Achaia and Arcadia. Those provinces were left to the old inhabitants. Temenus took possession of Argos, Cresphontes of Messinia, and Aristodemus of La-ce-dæ-mon, or Sparta.

When the Heraclidæ established themselves in Peloponnesus, they took a mutual oath that whenever either should need any assistance they would aid one another. Their Dorian and Etolian followers expected some reward from the princes, and they very liberally bestowed upon them the lands of which they had dispossessed the former occupants. Many of the inhabitants fled from these invaders, and others were made slaves to them.

Did the Heraclidæ remain contentedly in Doris ?

What chief of Upper Greece assisted the Heraclidæ ?

How did the Heraclidæ divide Peloponnesus among themselves ?

What new regulations were adopted in Peloponnesus ?

In this way a new population possessed themselves of Peloponnesus eight centuries before Christ.

The people whom the first colonists found in Greece, were called Pelasgians and Hellenes, but the Pelasgian name became *obsolete*, or out of use, and the Greeks adopted other appellations, and were called Ionians, and Eolians. The whole of Attica was once called Ionia. The expelled inhabitants of Peloponnesus migrated to the coast of Asia Minor, where they built houses, and in time, cities.

The names, Eolia and Ionia, may be seen on the map of Asia Minor, they show that territory in which the Greeks settled, which they named for their native country; and where they founded Miletus, Ephesus, and other cities. Their settlements were called the Eolian and Ioian colonies. There the Greek language and arts prevailed, and there the gods of Greece were worshipped, and the inhabitants soon acquired greater wealth and knowledge than those of continental Greece.

Previously to the return of the Heraclidæ, the Greeks had been governed by kings, or chiefs, who ruled for life, and sometimes their sons ruled after them; but after the re-establishment of the race of Hercules, the new population, for the most part, chose their rulers at regular times, and thus the *monarchical* government was altered to the republican.

B. C. 776. One of the most remarkable public amusements among the Greeks was the Olympic Games, which were celebrated at Olympia, in Elis. Hercules instituted these games, but they fell into neglect till Coræbus, one of the descendants of Hercules, revived them, and invited people from every part of Greece to attend. No *women* were permitted to appear at the Olympic games.

At the Olympic games, men ran races: horses in chariots were raced, and men fought and wrestled together. Those who conquered in trials of strength and

What is meant by the terms Pelasgian, Ionian, &c.?

Where were the Ionian colonies, and what were their religion and arts?

When did republican government succeed the monarchic in Peloponnesus? What is the difference?

Who instituted, and who revived the Olympic games?

skill were crowned with a wreath of olive, or of laurel. Besides these contests, poems and histories were recited before appointed judges, and prizes were given to the poets, and other writers. Musicians also displayed their skill at this entertainment.

The whole festivity lasted five days, and finished with a sacrifice to Jupiter, the greatest god of the Greeks. The Olympic games occurred at the beginning of every fifth year, in the month of July. Four entire years elapsed between the celebrations. These four years were an Olympiad. Coræbus revived the games B. C. 776, about sixteen years before Rome was founded.

These games were very useful to the Greeks by bringing large numbers of them together, and making them known to each other. Nor was this their only use—it improved them in other respects, for instance, every one who had a fine horse, every one who could outrun all competitors, every one who might compose a beautiful song or poem, at these games had an opportunity to display one talent or another; and as he would be praised and rewarded for the exertion of his mind, or the power of his body, the prospect of the reward induced people to try to obtain it.

Some trained horses with great care, and produced very fleet and beautiful coursers; others, by temperance and exercise, attained to great strength and speed in the use of their limbs; and better than all, the poets and musicians improved their genius by study, and furnished the most delightful entertainment to their assembled countrymen.

The Oracles were another institution that disposed the Greeks to travel, and it also improved their arts. When the Greeks wished to undertake some important business they desired to know if the gods approved it, or if it

What was the spectacle of the Olympic games?

When did the Olympic games occur? What is an Olympiad, and where were these games revived?

Were the people benefited by the Olympic games?

In what manner were the Greeks improved by the Olympic games?

How did the Greeks sometimes consult the gods?

would succeed. To satisfy such ignorant people, some persons who were very cunning, said that the gods had informed them concerning their will, and they would inform those of it who would pay them for such information.

Information from the gods was called the oracle. At a suitable place, a fine temple was erected, and some man or woman was appointed to give *responses* or answers to the *supplicant*, as the person who came for instruction was called. The supplicant might ask, "Does the god permit me to take a voyage from Athens to Crete?"—The response might be, "Shouldst thou attempt this voyage, thou shalt never return to Athens."—The supplicant believed that he was thus informed of the will of the god.

Money was paid, or gifts were offered, for instructions like these. A very rich person would make an offering to the god whose oracle it was that he consulted, and he would give the best and most beautiful article he could obtain. Those who resorted to oracles, met there other persons from distant places, and they would converse together, and spend their time agreeably, and afford information to each other. To make their offerings as splendid as possible, works in gold and silver, and pictures and statues of the greatest beauty were executed. The chief oracle of all Greece was that of Apollo at Delphi. There were oracles at Do-do-na in Ephesus, and at other places in Greece.

The next memorable institution of the Greeks, is the Amphyctionic Council. A council is a number of persons who assemble to consult or converse together upon some important matters. The Amphyctionic council consisted of *delegates*, or persons sent from different provinces of Greece, who assembled twice a year, once in Thessaly, and once at Delphi, in order to take care of the wealth which belonged to the god Apollo. This wealth, was the gold, and silver, and other offerings, bestowed upon a god who did not exist.

But all their riches might have been stolen if the council had taken no care of it, though it really did no good,

What was an Oracle?

How were society and the arts improved by the institution of oracles?

What was the Amphyctionic council, and of what did it take charge?

shut up as it was in the treasury of the temple at Delphi. Besides the charge of the treasures of Delphi, the Amphyctions took care of other important matters that related to the states from which they came. They would endeavor to make the people of one state love those of another, and try to prevent different states from making war upon one another.

In the United States of America, the people of every state choose one man from a large number of the citizens to go to the Congress of the United States. This person is the *representative* of the people who send him. It would not be convenient for all men to leave their business and go to the *legislature* to make laws; so, *many* individuals send *one* to say what the many wish to have done. All the *representatives* from the whole United States are a large number—when met together at Washington they are the LEGISLATURE, and are called the Congress.

The first assembly of delegates, or representatives of states, known in the world, is that of the Amphyctions. It was called for Amphyction, who first recommended such a council, and for a long time it was useful to the Greek States. The three institutions, Olympic Games, Oracles, and the Amphyctionic Council ought not to be forgotten, as in different ways they each served to improve the Greeks.

CHAP. VI.

SPARTAN GOVERNMENT—LYCURGUS.

It has been mentioned that after the return of the Heraclidæ, the states of Peloponnesus suffered a *revolution*, that is, a change in their government. Monarchy was abolished in most of the provinces, and *republican rule* instituted. But the change did not take place at once,

What other services did the Amphyctions render?

What is the representative government of the United States?

What was the first congress known in the world, and what were the most memorable institutions of Greece?

and sometimes, after the people had begun to elect their governors, some ambitious man would not wait for them to elect him but would *assume* or take upon himself the function of King. This intrusive king was called a Tyrant. The word *tyrant* commonly signifies cruel and unjust governor, and his government is *tyranny*. But in ancient Greece, the *tyrants* sometimes administered the laws wisely and mildly, as Cyp-se-lus and Per-i-ander, tyrants of Corinth, and certain tyrants of Syracuse, which was a city of Sicily originally founded by the Corinthians.

La-ce-dæ-mon or Sparta, was a city upon the banks of the Eurotas, in Laconia. The territory adjacent to the province of Laconia was Messinia. When the peninsula was divided, Sparta fell to Aristodemus, one of the Heraclidæ. When Aristodemus died, he left twin sons, Eu-ryst-he-nes and Pro-cles. These boys nearly resembled each other, and their mother refused to tell which was the elder, who in that case would have succeeded his father. To prevent any dispute the Spartans agreed to have two kings. When the Spartans received Eurysthenes and Procles for their kings, they made a law that the eldest son of each king should succeed his father, and that they would continue the double monarchy. In the course of time it was found very troublesome to have two kings. They quarrelled with one another, and the people quarrelled among themselves concerning them.

Among the princes of Sparta was one very extraordinary man,—this was Ly-cur-gus. Mr. Mitford says, it is not exactly known when he lived, but it was seven or eight centuries before Christ. Lycurgus was the fifth in descent from Procles, and the tenth from Hercules. He was brother of Pol-y-dec-tes, a king of Sparta, and he might have been king himself, on the death of Polydectes, but he took a more generous part.

Polydectes left an infant son, and Lycurgus, though he acted as king while his nephew was a child, was called

Did republics succeed at once to monarchy in Greece, and does the word *tyrant* always signify unjust governor?

Who were the first kings of Sparta, and was the double monarchy of Sparta a happy government?

Who was Lycurgus, and what sort of man was he?

Prodicus or Protector. When the son of Polydectes was born, he was immediately brought to his uncle, and the good man on receiving the infant, took him in his arms, and addressing himself to those present, said, "Spartans, a king is born to you," and then he laid the child upon his own seat to signify that the throne or king's seat belonged to him. The company were delighted, not so much with the infant king as with the disinterested conduct of Lycurgus.

He, perceiving they were highly gratified, at the moment named the little boy Char-i-la-us, which signifies, the people's joy. Lycurgus did not succeed immediately in putting a stop to the quarrels which prevailed in Sparta, and being a young man, he thought that for a time he might travel into other countries and improve his mind, so he left the young Charilaus with his mother, and passed over to Crete.

It has been related that long before the time of Lycurgus, Minos had been a wise and powerful king in Crete. He established there many excellent laws which his successors preserved. Lycurgus went into Crete in order to make himself acquainted with these laws, and he also travelled as far as Ionia, where the descendants of the expelled Greeks were become a flourishing people.

The Spartans at this time had no books nor letters, but Lycurgus became acquainted in his travels with Thales, an excellent poet, and he also heard recited in Ionia the poems of Homer. When Lycurgus became acquainted with poetry, he thought if he could persuade the Spartans to listen to the recitations of Thales and other bards, he might reform them. But while he was abroad, devising how he should improve his rude countrymen, they every day grew worse. They had not *written* laws, for, as has been told, they could not read and write, and they refused to obey their kings. The wiser and more peaceable citizens concluded that the best way to bring order out of

How did Lycurgus treat his brother's son, and what name did he give his nephew?

Why did Lycurgus leave Sparta, and what countries did he visit?

Whom did Lycurgus invite to aid him in the improvement of the Spartans?

confusion, would be to summon Lycurgus, and request him to make some new regulations for their government.

Lycurgus gladly returned, and brought with him Thales, who introduced his poetry among the Spartans. Lycurgus told the people before he should presume to give them new laws, it would be proper for him to consult the gods, and he therefore made a journey to the oracle of Delphi. Perhaps Lycurgus was too wise to suppose that any god would communicate his will to an old woman at Delphi, but he knew that the people of Sparta would believe in the oracle, and he thought it best to gratify them.

When Lycurgus inquired of the Pyth-o-ness, the priestess of Apollo, whether he was a fit man to reform the Spartan state, she replied, "The gods will prosper thee.—Thou art thyself more a god than a man.—The laws thou shalt establish will be the most excellent upon earth." It is most likely that Lycurgus had instructed the Pythoness what she should say upon this occasion.

In the centre of the Greek towns an open space was left, which was commonly used as a market place, and the citizens also collected in it, to discuss public affairs. This place was sometimes called the Forum, and sometimes the Agora, and the collection of citizens was called an Assembly of the People, for their kings did not govern without consulting the people.

Lycurgus, after his return from Delphi, summoned the Spartans, that is, the two kings, Ar-che-la-us and Char-i-la-us, with their principal subjects to the Agora. There he told them that the confusion in which they were involved, required they should have a new and better government, and that he would give them laws which would make them happy. To this they at once consented.

The kings were to be generals of the armies, and chief priests, and to preside in the senate. The senate was

Why did the Spartans solicit the return of Lycurgus?

Did Lycurgus, immediately upon his return, attempt the establishment of new laws in Sparta?

What was the response of the oracle in relation to the project of Lycurgus?

What was the Agora in Greek cities, and who met there?

twenty-eight of the chief men in the state. The people were to elect a new senator to take the place of every one who should die. The senate were to make all laws, but the assembly of the people might receive or refuse the laws as they should approve.

Then a few of the citizens were very rich, and all the rest were extremely poor. The wealth of the rich was land, upon which all the corn grew, and all the cattle grazed; and the rich, if they chose, could starve the poor, who owned neither lands nor cattle. The poor often stole from the rich, and the rich as often punished the poor, and they both complained of each other, and quarrelled about their respective rights.

To remedy this evil, Lycurgus commanded the rich to give up all their land for the *use of the state*, that is, for the use of all the people; and the citizens obeyed him. He then divided the whole province of Laconia into thirty-nine thousand shares. Nine thousand belonged to Sparta. Each family had one share. When there should become more families they were to form *colonies*, and *emigrate* to other countries.

The next regulation which Lycurgus made, was that no gold or silver money should be used, but instead of it, large pieces of iron. No other nation would take this heavy inconvenient money, therefore the Spartans could not purchase any thing which grew or might be made in other countries. This was what Lycurgus desired. He wished to destroy commerce, and to compel the Spartans to cultivate their fields, and manufacture their own clothing, and furniture, and armor. But none of the *citizens* were to do any work. The slaves were to perform all labor. The citizens were all soldiers, and they exercised themselves much in hunting wild beasts on Mount Taygetus.

The people were not to eat at home, but public tables, at convenient distances were spread, and at them all the

What proposal did Lycurgus make to the Spartans?

In whom was the government of Sparta to be vested?

What was the conduct of the rich and poor towards each other in Sparta? How did Lycurgus divide the lands of Laconia?

What regulation respecting money was made by Lycurgus, and with what design?

citizens and their families took their meals. When this was first proposed to the people they did not like the plan, and they made a great outcry against it, so that Lycurgus was afraid they would kill him, and he took refuge in a certain temple.

The ancients had such respect for their gods that they thought a temple belonged to the god who was worshipped there, and they would not follow a thief or any criminal into it in order to take him out, though sometimes they would shut him up and keep him there till he was starved to death. The criminal called the temple his Asylum, refuge, or safe place. This mode of preserving life was called the privilege of *sanctuary*.

Once Lycurgus, retiring from the displeasure of the citizens of Sparta, was pursued by some of the more violent, and at length overtaken by a youth named Alcander. As he was turning round upon his pursuers, Alcander hit him with a stick and struck out one of his eyes. Notwithstanding this assault Lycurgus reached the temple without further injury.

The multitude which had followed him dared proceed no farther than to the entrance of the temple, while Lycurgus stood at the porch; there they all stopped at once, silent and awed, and the great Legislator turned towards them his lacerated countenance covered with blood. As soon as he could speak, with the utmost moderation, and without any expressions of anger, he reproved them for their rage and cruelty.

The multitude, ashamed of their conduct, begged him to pardon them, and delivered up Alcander to punishment if it should be the will of their lawgiver to inflict punishment upon him. But he instead of punishing Alcander, persuaded him that his conduct had been wrong, and Alcander, won by the generosity of Lycurgus, from that time became an active supporter of his authority.

Lycurgus commanded that the children should all be carefully educated—not with much attention to reading

Who performed all labor, and what was the occupation of citizens in Sparta? What rule was established concerning meals?

How did the ancients regard temples? Who retreated to a temple, and how was he treated? How did Lycurgus reprove his enemies?

Did Alcander repent of his rashness?

and writing, but that they should be taught not to talk much, and to show respect to their parents and old people, and that the girls, as well as the boys, should run races, and throw the quoit and the javelin. The quoit was a round piece of iron, thick and heavy, called the disk, or discus. When the boys did wrong, they were severely whipped, and if they did not cry out under the infliction of stripes, they were praised for their fortitude.

The children wore the same garments in summer and winter, but the climate is mild and agreeable. Their only bed was one of rushes which themselves gathered. The reeds from the banks of the Eurotas formed these beds. The boys were permitted to rob gardens or kitchens. But as all property was in common and the laws commended this sort of theft, it was not a crime. This was allowed, that the children might learn to steal dexterously from the people against whom they might go to war when they should become men. They never considered that war is the worst species of robbery. Lycurgus forbade the Spartans to undertake distant wars. He meant that they should repel, not seek enemies.

Lycurgus would not permit the Spartans to travel to distant countries, nor did he encourage strangers to visit Sparta. The worst part of the institutions of Sparta was the treatment of slaves. The Spartan slaves were called Helotes, from Helos a town of Arcadia. Helos was taken by the Spartans, and its inhabitants dispersed through the province of Laconia as slaves. No slaves in any country were ever treated more cruelly than the Helotes. Not content with making them perform all manner of hard labor, the Spartans would put the most sensible, and the strongest among them, to death—not for any crime, but because they feared they would become so numerous that they might rebel against their masters.

Lycurgus had the satisfaction to see his laws adopted by his countrymen, and he then took a resolution to leave them to themselves. Before he left Sparta he summoned an assembly of the people. Kings, senate, and people

What sort of education did the Spartan laws recommend?

Why were the Spartan boys permitted to steal?

Did Lycurgus recommend travelling?

Who were the Helotes, and what was their condition?

obeyed his commands, and he addressed them to this effect; "Countrymen, at your desire I have given you laws that are intended to make you happy—dreaded by your enemies, and secure in your possessions. Before I dared to offer these laws to you I consulted the oracle, and you know that the god approved of my designs. It is now my intention once more to repair to Delphi, and there to inquire if in all respects I have fulfilled the divine will."

"Before I depart I have one condition to make with you—it is, that having accepted the laws which I laid down for your use, in my absence you will not break them. Promise me, one and all of you, under the sanctity of an oath, that you will observe the whole of these statutes till I shall return to you."

Immediately the kings and all present complied with this request, and *unanimously* desired him to go, declaring that not the least article of his institutions should be altered. Lycurgus accordingly left Sparta, and sent to that city in due time a response of the oracle which commended the laws of Sparta, and promised if they should be observed, the nation would prosper.

To ensure the observance of his laws, Lycurgus never returned to Sparta. One account of his death is, that he spent the rest of his days in Crete, and died in a good old age; and that his body was burnt, as was the practice of that time, and his ashes scattered in the sea, lest his remains should be carried to Sparta, and the people might say, He is now returned and we are discharged from our oath.

On what account did Lycurgus once more assemble the Spartans?

What address did he make them on this occasion?

What promise did he exact from the people?

Did they comply, and what response from the oracle was sent to them?

What account is given of the death of Lycurgus?

CHAP. VII.

THE ART OF WAR—MESSINIA—ARISTODEMUS—TYRTÆUS—
ARISTOMENES.

THE Spartans were a nation of warriors. As the slaves supported the rest of the *community* by their labor, the citizens had nothing to do but to take the military exercise, to hunt, and to fight, for they did not practise the *fine arts*, except a little martial music, nor did they read for amusement, or cultivate the sciences. War is a very inhuman and barbarous custom, but half-civilized men must learn the art of war, or their stronger neighbors will seize their property.

For one nation to attack another, is *aggressive* war. To endeavor to drive away the aggressor with arms is *defensive* war. For one neighbor to break into the fields of another, and to carry off flocks and other property, is *predatory* war. In order to prevent aggressions, to punish aggressors, and to defend states, it was necessary to divide the army into *officers* who should command, and *soldiers* who should obey, and all of these were clothed in *armor* instead of common apparel.

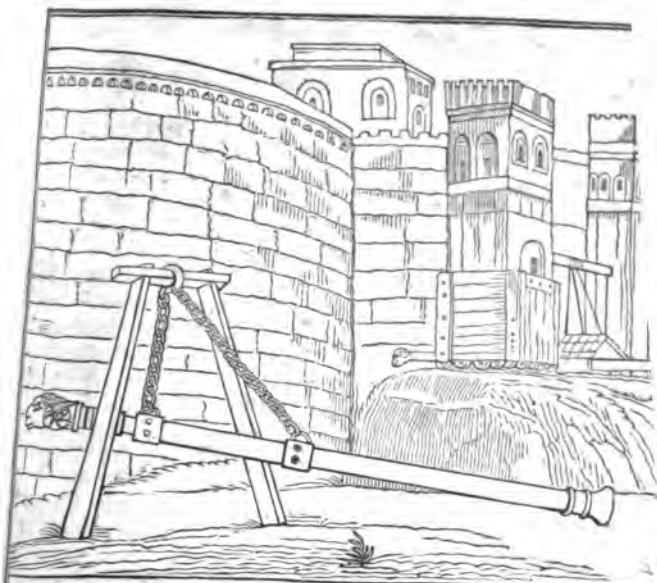
Armor is a brass or steel case fitted to the body. On the head a *helmet* or metal cap, was worn by the ancients; and on the body, a *breast-plate*, fastened on by a corslet which clasped the whole person. One sort of breast-plate was the *cuirass*. On the lower limbs were buckled clasps of metal, called *greaves*. The front of the soldier, from the throat to the ankles, was covered with this armor. The whole was so jointed as not to be stiff. Soldiers clothed thus were *heavy armed troops*. Those who carried only bows and arrows, and who did not wear armor, were *light armed troops*. The warriors of antiquity carried for weapons, a sword, a shield, a

What circumstances tended to make the Spartans a warlike nation?

Is war always conducted under one form?

What is armor?

How were troops in ancient times divided, and armed?



MILITARY ENGINES, AND ARMOR.

lance, and sometimes bows, arrows, and slings with stones.

The shield somewhat resembled a tray. It was a little convex on the outside, and hollow within. The shield was sometimes of brass or steel, but oftener was made of stout leather stretched over a frame of wood, and ornamented with studs of metal, like brass nails. It was carried upon the arms by means of two straps, and would keep off blows. The spear, lance, or javelin, was a *missile* weapon—one intended to be sent or thrown. All these weapons were no longer used, when men discovered that gunpowder and fire-arms would more effectually destroy life.

Adjacent to Laconia on the west, was Messinia, a province more fertile and better cultivated than Laconia. The rapacious Spartans could not look upon the flocks and pastures of the Messinians without coveting them, but they were not quite so unjust as to seize them without some pretended provocation, and this they soon found.

Pol-y-cha-res, a wealthy Messinian, possessed a large tract of land on the Laconian *frontier*, that is, the land joined upon Laconia. One season Polychares had not sufficient pasture for his numerous flocks. The lands of Eu-eph-nus, a Laconian, were contiguous to his, and of him Polychares hired pasture for some cattle, and sent along with them his own herdmen.

The treacherous Euephnus soon took an opportunity to drive off the herdmen and cattle and sold them, telling Polychares they had been stolen by robbers. One of the herdmen however escaped to his master and informed him of the fact. Polychares presuming he might obtain some satisfaction, sent his son to demand it of Euephnus, but he, instead of paying for the damage, assassinated the young man. The injured Polychares, full of grief and indignation, then repaired to Sparta, and addressed

How are the ancient weapons described, and how have they become useless?

How did the Spartans regard the Messinians?

Relate the circumstances of Polychares the Messinian.

How did Euephnus abuse the confidence of Polychares?

Did Polychares obtain any redress, and did he continue his enmity to the Spartans?

himself to the king and people, but they offered him no redress.

Exasperated by this treatment, he returned to Messinia, and commenced an inveterate hostility upon the border, killing every Laconian he could meet. The Spartan kings next appealed to the chiefs of Messinia to punish Polychares, but he was not the first aggressor, so they refused to deliver him up to the Spartans, or to take part in the matter. The Spartans were glad of this occasion to make war with the Messinians, and they waited no longer to commence it.

All *honorable* warfare among the ancients,—for honorable war was distinguished from *predatory*, was agreed upon between the nations who engaged in it. And it was a custom for the aggressive party to send messengers called Heralds, to declare to the expecting nation, that at a certain time the enemy would *commence hostilities*, that is, would advance and strike the first blow.

The Spartans however, upon this occasion, disregarded that custom. Advancing by night into Messinia, they entered an unguarded town called Am-phe-ia, and slaughtered every one of the inhabitants, except such as escaped by flight. The Messinians, after this, shut themselves up in their towns, and defended themselves against the Spartans. But without being starved, they could not always neglect their lands, and the Spartans gradually got possession of them.

In their distress the inhabitants in many places still holding out, applied to the oracle of Delphi for instruction. Perhaps the Spartans had bribed the Pythoness to deceive the Messinians, for she told them, if they would conquer, they must offer a virgin to the *infernal deities*, or gods of hell; and Ar-is-to-de-mus, one of their chief men in obedience to the oracle, sacrificed his daughter with his own hand. However, in the battles which followed, the Messinians were defeated, and at length Aristodemus, in despair, killed himself on the tomb of his daughter.

In this war many of the Messinian towns were taken,

Did the Spartans make war upon Messinia?

How did the ancients commence hostilities?

In what manner did the Spartans attack Messinia?

How did the oracle of Delphi deceive the Messinians?

and the inhabitants were made slaves like the Helotes. A considerable portion of the province was put *under tribute*, that is, the former owners of land were permitted to reside upon it, and cultivate it, but were required to give a large part of the produce every year to their conquerors.

For forty years the Messinians submitted to all the hardships imposed upon them by their severe and unjust masters, but wearied out at length by their cruelty, they once more took up arms. Their leader in this second war was Ar-jis-tom-e-nes, a young man of much spirit and energy, a descendant of Hercules, and therefore a great favorite with his countrymen. Aristomenes earnestly exhorted them to drive out the Spartans.

Under the command of Aristomenes they were successful in several battles, insomuch that the Spartans being somewhat discouraged, resorted to the oracle. The Pythoness did not tell them what to do, but said they must send to Athens for a counsellor, or adviser. They would not have asked a favor of the Athenians had they not stood in awe of the oracle, for the Spartans and Athenians had no friendship for each other.

The Athenians perhaps detested the cruelty which the Spartans had shown to the Messinians, certainly they did not wish to see Messinia subject to Sparta, for in that case the Spartans would be richer and more powerful than they, and they desired to be the most powerful themselves. Still they did not choose to treat the Spartans with disrespect, nor to offend the oracle which had commanded the Spartans to apply to them, therefore, when they sent their ambassadors to Athens they were courteously received.

The Athenians, not to affront the Spartans, felt themselves, at their request, obliged to send some one to Sparta as a leader, and they fixed upon a man whom they thought could neither help nor hurt them. This was one Tyr-tæ-us who had been a school-master for the poorer sort of people, and he was lame. The

How did the Spartans treat the conquered Messinians ?

Who exhorted the Messinians to revolt from Sparta ?

Did the Spartans at this time ask counsel of the oracle ?

How did the Athenians receive the Spartan ambassadors ?

Spartans despised bodily infirmities, and killed all their little infants who were born with any deformity or imperfection, but they did not dare to send off Tyrtæus, or to laugh at him, because they feared to offend the oracle.

The Spartans had now an opportunity of seeing how much superior the powers of the mind are to those of the body, for the poor lame Tyrtæus was a fine poet, and he could interest and instruct them by his songs and discourses. Lycurgus, and Thales the poet, had already taught them to love poetry, and they listened with delight to Tyrtæus when he exhorted them never to yield to their enemies, but to subdue and humble them.

Thus he cheered the sinking courage of the Spartans, and once more they renewed their unsparing cruelties to the unhappy Messinians; and, notwithstanding the bravery and the exertions of the good and courageous Aristomenes, their enemies finally prevailed. The Messinians were completely conquered, and their country annexed to Laconia.

Though war is detestable, yet in a state of warfare good men exhibit great virtues. It is weak and pusillanimous to permit the rapacious and cruel to take away the property of the industrious and quiet citizen. The injured party should always punish the aggressor if they can, and such defenders of their country as the virtuous Aristomenes deserve to be honored and praised. Before we dismiss the subject of Messinia it will be interesting to dwell a short time upon the history of Aristomenes.

It has been related that the marauders of these times used, with other prey, to carry off females—Besides taking them from their friends, and keeping, or selling them for slaves, they often treated them still worse, but Aristomenes among his virtues showed humanity and respect to women.

Who was Tyrtæus, and how did the Spartans regard bodily defects?

How did Tyrtæus become useful to the Spartans?

Did the Spartans completely subdue the Messinians?

In war, does any party deserve honor and praise?

Did Aristomenes show respect to women?

When he was appointed commander-in-chief of the Messinian forces, a band of young Messinians of the best families in the province attended him every where, and always fought by his side. In the course of the war Aristomenes seldom attempted to enter Laconia, he only endeavored to expel the Spartans from Messinia, but once when he passed the frontier with his chosen band, he took the town of Ca-ry-æ, in Laconia.

When the Messinians entered Caryæ, the city was taken by surprise, for the people were unprepared, and some were singing and dancing at a festival of the goddess Diana. The chief worshippers of Diana were beautiful young girls. Diana was considered the protector of young and modest females. The companions of Aristomenes advanced to the temple of Diana, and the terrified girls, who could not escape, fell into their hands.

After the victors had taken the young women away, they did not comfort them in their distress, but treated them very rudely. When Aristomenes saw this behavior, he exclaimed to the unfeeling men, "Forbear! are you not ashamed to disgrace yourselves by affronting these defenceless maidens? Remember you are Greeks, the most humane people upon earth, and not barbarians. Protect, and do not insult these unhappy women—treat them as brothers would treat them, and not as brutes."

This remonstrance had no effect upon some of the Messinians, who had been drinking too much wine. Seeing that they did not obey him, Aristomenes laid the refractory dead upon the spot, with his own hand; and at a convenient time, he sent back the virgins to their parents.

The Spartan women were not often so defenceless as the virgins of Caryæ. All the women of Laconia were called Spartan, because all the inhabitants of the province were governed by the laws of Sparta. These laws instructed the women to love war, as well as the men. They could fight if they found it necessary to defend

Did the Messinians ever enter the territory of Sparta?

How did it happen that the young women of Ca-ry-æ fell into the power of the Spartans?

How did Aristomenes reprove the misbehavior of his followers?

Were the young Messinians more severely punished by Aristomenes?

Were the Spartan women warlike?

themselves in the absence of their sons and husbands, and they constantly counselled their children to die, rather than fly from an enemy.

On another occasion Aristomenes was not so successful as he was at Ca-ry-æ. He attacked E-gi-la, another town belonging to the Spartans. Matrons, and not young girls, were there celebrating the praises of Ceres, the goddess of harvest. These women instead of yielding themselves to the Messinians made prisoners of them. But one of them, Ar-cha-da-me-ia, a priestess of Ceres, now rendered the same service to Aristomenes that he had done to the virgins of Caryæ, for she suffered him to escape and return to his people, who stood always in need of his presence and counsel.

During eleven years Aristomenes kept possession of E-i-ra, a strong place near the sea coast, and in all that time he so harassed the Spartans that they would have abandoned the war, had they not been incited to persevere by the discourses of the Athenian poet. Some of the escapes of Aristomenes led the Spartans to believe that he bore a "charmed life"—that is, that some god preserved him from being killed.

Unexpectedly, when Aristomenes had ventured out of his fortress of Eira he was encountered by a large body of Lacedæmonian troops headed by both the kings. Resistance was vain. Aristomenes was stunned by a blow on the head, and taken prisoner with about fifty of his band. Near Sparta was a cave or deep pit called Ce-a-da, into which the Spartans precipitated their criminals or *malefactors*, where they starved and died. They had not state prisons as we have.

Into this cavern Aristomenes and his Messinians were all thrown, and all are supposed to have been killed, except the chief. Being somewhat recovered from his fall, Aristomenes found himself in that horrid place, in utter darkness and surrounded by the dead and dying. Without any hope of deliverance he submitted to his fate. Retreating to the farthest corner, he wrapped himself in his cloak, and lay down to die.

On what occasion was Aristomenes indebted to a female?

Were the escapes of Aristomenes wonderful?

When was Aristomenes made prisoner, and where was he imprisoned?

The third day of this dreadful imprisonment found him still alive. Hungry and thirsty as he was, his strength was not exhausted. In this deplorable condition his attention was withdrawn for a moment from his sufferings by a slight rustling noise. Rising and uncovering his eyes he perceived a glimmer of light. The eye becomes accommodated to darkness, and where we cannot at first see at all, we are in time enabled to distinguish objects.

The very imperfect light of this place assisted Aristomenes, the more because he had been so long enveloped in darkness, and he saw that the noise was made by a fox gnawing a dead body. It struck him that this animal might have entered the cabin by some other way than that by which he had himself been thrust in, and that he might possibly follow him when he should go out again, and thus escape.

Aristomenes therefore approached the fox warily, and laid hold of his tail. The fox is a furious animal, and might have wounded him severely, but he contrived to defend himself, and still grasping the fox's bushy tail gave him so much liberty that he struggled towards the entrance by which he came, Aristomenes being guided by him all the way. In a short time they came to an opening, up to the surface of the earth; and through an aperture by which a fox might pass, but which was too small for a man, Aristomenes discerned the light of day. How rejoiced and thankful he must have felt at this prospect of escape from so shocking a death as seemed to await him.

Aristomenes now set his conductor at liberty, which gladly enough darted through the hole, and left the Messinian to dig a passage for himself with his hands. This was soon done, Aristomenes crept into daylight, and made his way safely to his friends at Eira, who never expected to see him again, and who rejoiced once more to behold him.

The Spartans were greatly surprised, and for a long time would not believe the report, when they heard that

Did Aristomenes die immediately ?

What first encouraged Aristomenes ?

What suggested to Aristomenes the means of escape ?

Did Aristomenes follow the fox ?

How did Aristomenes at length escape ?

Aristomenes was alive, but being assured of the fact, they made a very vigorous attack upon the fortress at Eira, and succeeded in taking it, so that the Messinians were completely conquered B. C. 587.

It may here be remarked that the Lacedæmonian laws did not require the entire possession of a conquered foe. As many prisoners as the victor might choose to take were detained, and as many as should be thought expedient were permitted to escape. At the taking of Eira the Spartan commander gave Aristomenes and his band a free passage out of the last refuge which their native land had afforded them.

The Messinians directed their melancholy march to the inland province of Arcadia. The Arcadians, during the late war, had taken part with the Messinians, and out-cast and destitute as they now were, they received these unfortunate people with generous humanity—distributing them in their towns, taking them into their houses, and devising every means for their comfort and relief.

Aristomenes however, was not disposed to sink into idle dependence upon his benefactors. He chose rather to ask them to combine with his remaining forces, and to proceed, thus *reinforced*, to attack Sparta itself. But this plan, to which the Arcadians agreed, was frustrated by the treachery of Ar-is-toc-ra-tes, king of Arcadia, who proved to be as selfish, as his subjects were kind and humane.

That prince, as well as his subjects, had appeared friendly to Aristomenes, but he had, in truth no regard for him. He conceived it would be better to possess the friendship of the proud, warlike, oppressive Spartans, than the gratitude of their poor, defeated adversary. In order to punish him for having received their enemy, the powerful Spartans might easily enter Arcadia and ravage the country; and the mere good will of the unfortunate Messinians could never recompense him for such an evil, should he bring it upon himself.

When were the Messinians completely conquered?

Did the Spartans make prisoners of all the Messinians?

How were the fugitive Messinians received by the Arcadians?

Did Aristomenes sink under his hard fortune?

What was the policy of the king of Arcadia?

This unworthy reason determined Aristocrates to inform the Spartans of the project of Aristomenes, and he despatched a messenger to Lacedæmon to carry the information of it. Aristomenes got intelligence of this, and succeeded in waylaying the informer on his return from Sparta. From this man he learnt the truth, and also that the Spartans were preparing for the expected attack.

Aristomenes immediately assembled the people and laid before them the perfidy of their king, who had sworn to them to do whatever should satisfy them in this matter. The people were so enraged at hearing this disgraceful transaction that they stoned Aristocrates to death, and erected upon the spot a pillar to commemorate their just resentment. This circumstance serves to show that at this period, six centuries before Christ, kingly rule was not *absolute*, or *despotic*—kings governed by the laws and the will of their people.

Upon the monumental pillar an inscription to the following effect was engraved: "On this spot a deceived people put to death a treacherous and perjured king. This pillar is erected to show that the just gods abhor falsehood, and that the hands of the injured accomplish the destruction of him who betrays them."

From this time the Messinians abandoned all designs of vengeance, and those who had lingered in the towns upon the coast, repaired, with all the property they could snatch from their conquerors, to Cyl-le-ne, a port of Elis. From this place they sent a proposal to their fellow countrymen in Arcadia to go all together, and establish a colony wherever Aristomenes would lead them.

Aristomenes approved of the emigration, but being weary with the toil and anxiety he had suffered, recommended his son Gor-gus for their leader in his stead. Some years before, certain Messinians with wanderers like themselves from other parts of Greece, had formed a colony and founded the town of Rhe-gi-um in Italy.

How was the treachery of Aristocrates made known?

Did the Arcadians punish their king, and what does the fact teach?

What inscription commemorated the death of Aristocrates?

Did the Messinians propose to quit Greece?

What leader was chosen for the Messinians, and who founded Rhe-gium?

Directly opposite to Rhegium was a town on the island of Sicily called Zan-cle. It had been settled by Greek pirates, and their descendants became very troublesome neighbors to Rhegium, which was only separated from them by that narrow strait now called the strait of Messina.

An-ax-i-las, prince of Rhegium, hearing of the misfortunes of his countrymen, for such he considered the Messinians, sent to inform those at Cyllene, that there was in his neighborhood a valuable and delightful territory, which they might obtain, if they would assist him to dispossess the present proprietors. These, Anaxilas said, were a bad people, and his enemies. The sufferings and injuries which the Messinians had endured might have taught them to forbear from inflicting such miseries upon others, but in that age of the world exact justice was not much regarded. The Messinians consented to the project of Anaxilas, and repaired to Sicily.

When the Messinian refugees reached Zancle they did not execute their selfish design, but agreed to divide the territory with the previous occupants. The name of this settlement was changed to Messina, in memory of the parent country of the colony, and this name is still retained in modern geography. The descendants of the ancient colonists have never, during twenty-four centuries, been expelled from this city of Sicily.

Having disposed of these people it will be interesting to return to their chief. Aristomenes, not having formed a plan of conduct which satisfied himself, repaired to the Pythoness of Delphi to be informed how and where he could most usefully employ his remaining days. At Delphi he became acquainted with Da-ma-ge-tus, a prince of the island of Rhodes, called the Tyrant of Ia-llys-us.

Damagetus had come to Delphi to inquire whom he should marry. The Pythoness replied, "Take the daughter of the bravest and the best man in Greece." The

Who settled Zancle, and where was it?

Who invited the Messinians into Sicily?

Was political justice understood in ancient times?

What establishment did the Messinians form in Sicily?

On what account did Aristomenes resort to Delphi?

What was the command of the Pythoness to Damagetus?

unfortunate chief of Messinia, stripped of all wealth and power, without a country and without a home, was still acknowledged as one of the noblest and most respectable of mankind.

Damagetus believed himself thus plainly instructed to take a daughter of Aristomenes, and having one unmarried, the Messinian chief readily consented to bestow her upon the Rhodian prince. This daughter, being honorably wedded, was not separated from her father. Providence recompensed him for a life of pain and danger, in the peace and safety of a happy retreat with his children in the island of Rhodes, where it is said he ended his days.

CHAP. VIII.

MEGARA—CODRUS—ARCHONS—DRACO—SOLON.—WISE
MEN OF GREECE.—INSTITUTIONS OF SOLON.

IN what has been told of the history of Greece, it appears that Sparta was the most distinguished state of Peloponnesus. All the others were perhaps better and happier. They were composed of people, who though they sometimes quarrelled among themselves, and sometimes fought with their neighbors, for the most part, lived comfortably and quietly, cultivating their fields, and enjoying to a good old age in their delightful climate the happiness of rural life.

Them, we will now leave, and go to the province of Attica, which it will be remembered is a small district of Upper Greece. It is separated from Peloponnesus by the Saronic gulf, now called the gulf of Engia. Attica, as has been told, is a peninsula in the shape of an irregular triangle. Its two long sides measure sixty miles each, and its shorter side, bordered by Bœotia, is forty miles in length, its towns were Athens, Eleusis, and Marathon,

Did Aristomenes bestow his daughter upon Damagetus, and where did the former end his days?

What was the general condition of Peloponnesus?

How is Attica described?

and its southern extremity, the promontory of Sunium. It will also be remembered that its early lawgiver, Theseus, had already made the Athenians the most civilized people of Greece. From Cecrops, the first king of Athens, to Codrus the last, are reckoned seventeen. Theseus, as he was the wisest instructor and greatest benefactor of all, is the only one of them whose history is preserved.

The people of Athens for many centuries cherished the arts of peace, but they were at length disturbed by the encroachments of the Peloponnesians. A colony of the latter founded a town called Megara on the Saronic gulf. The Athenians maintained that the territory on this part of the gulf belonged to them, and the Megarians as firmly maintained that it was their property, and that they would keep it.

To settle the dispute, the two parties went to war, and the Peloponnesians sent so large a number of troops to the assistance of the Megarians, that the Athenians could only expect to be defeated. Not knowing what to do, Codrus applied to the oracle of Delphi. The Pythoness answered, that "the Peloponnesians would prevail, unless they should kill the king of Athens." The answer of the oracle was made known—the Peloponnesians resolved they would avoid the king; and the king, loving the welfare of his subjects better than his own life, that they might not fall into the power of the enemy, determined he would be slain. This disinterested and generous conduct has been greatly admired.

To accomplish his object, Codrus put off the attire of a king, and disguised himself in the habit of a *peasant*, or country laborer. He laid a bundle of fagots on his back, and took a sheep-hook in his hand, and thus proceeded to the enemy's camp. Observing in one place a considerable crowd of soldiers, he pushed himself intru-

How many kings reigned in Athens from Cecrops to Codrus?

Why is the history of Theseus preserved?

How was the tranquillity of Athens disturbed?

To whom was the dispute concerning Megara referred?

What was the reply of the Pythoness, and did the Peloponnesians and Codrus believe the oracle?

What then did Codrus do for the preservation of Athens?

sively among them. The soldiers were offended at this rudeness, and would have thrust out the impertinent stranger, but he struck one of them with his hook, and the man who was thus attacked, instantly killed Codrus with his sword. A tumult arose concerning the dead body. "Who was this stranger—Whence came he?" was echoed on every side.

The corpse being exposed to view was soon recognised.—"Codrus has been slain by our hands—The words of the oracle are accomplished—Let us abandon the war—The gods are against us—If we persevere we shall be overthrown!" Such were the exclamations of the Peloponnesians, when they surrounded the dead body of the Athenian king, and fearing to provoke the displeasure of the gods if they should continue the contest, they withdrew their forces. The Athenians afterwards admitted the independence of Megara.

After the death of Codrus his son Medon was the proper successor to the throne, but Medon was lame; and all the Greeks considered bodily infirmity a disqualification for any public office. They would not allow a man who was sickly, deformed, or lame, to be a priest of any of their gods.

When the succession was debated among the Athenians, the younger brother of Medon addressed himself thus to them: "Since the gods, my countrymen, have accepted the voluntary sacrifice which our father for your sakes, made of his life, it becomes a son who is worthy of him to sit upon his throne—nor is any man fit to rule, to whom they have denied the proper use of his limbs. Medon, the eldest son of Codrus, might justly wear the crown of our father, if the feebleness of his body did not show that he was not born to reign. Therefore, Athenians, on whom but upon him whom the gods have endowed with the powers of a man, and with the rank of a prince, will you bestow the sceptre."

Notwithstanding the young prince declared thus indirectly that to him the crown of right belonged,

Did the Peloponnesians then abandon the war?

What objection could be made to the succession of Medon?

How did the younger brother of Medon solicit the royal dignity?

How did the Athenians determine the succession?

the Athenians took time to determine what should be done. Two parties then broke out, one in favor of Medon, and the other in favor of his brother. But a third party arose, who decided that a king so magnanimous and generous as Codrus could not be found upon earth; that no successor worthy of him, except Jove himself, existed; and that the Athenian people should acknowledge Medon for their *chief*, but, that he should not take the title of king. The oracle being also consulted, declared in favor of Medon.

A new title was given to the chief magistrate; he was to be called Archon, and all that he proposed to be done must first be consented to by an assembly of the people. Codrus left two sons besides Medon, they were Ne-le-us and An-dro-cles. There were at that time many people in Attica who had escaped from the oppressions of the Heraclidæ, and that Neleus and Androcles, as well as their brother, might have people to govern, they were permitted to form a colony and go with the strangers to Asia Minor, where they established themselves.

B. C. 800. The death of Codrus took place 800 years before Christ. At first the Archon held his office for life, and it descended to his eldest son, then he was chosen by the people, and about two hundred years after the Archonship was instituted, (B. C. 607) the number of Archons was changed to nine. The first of the nine was always called, by way of eminence, The Archon; the second was the high priest, or King Archon; the third, the Polymarch, or general of the armies; and the other six, were judges who settled disputes and pronounced sentence upon criminals.

But all these magistrates could not keep peace and civil order among the Athenians, and it was at length found necessary to choose a man who should make new regulations. The individual selected was named Draco. Draco was a man more rigid than wise, for he thought it right to punish the smallest offence with the same severity as the greatest: "The smallest crime" says he, "is an offence against the law, and therefore should be punished

What was the Archon's authority, and what became of Codrus' younger sons?

Did the Archonship always subsist under one form?

with death, and I know of no greater punishment for the greatest." But his severity had an effect directly contrary to what he intended. For when it was known that a poor starving wretch, who stole a cabbage from his neighbor's garden, was to be put to death as well as the greatest murderer, nobody would complain of him, and thus crimes became more frequent, instead of being fewer.

Thus matters went on from bad to worse, until at last the Athenians, weary of living in such a state, applied to a very celebrated man named Solon, who was admired for his justice as much as Draco, and who was much more amiable in his disposition. Many facts are related, in history, of Solon, in proof of his wisdom and benevolence. Indeed he was so eminent for the former of those qualities, that he was generally accounted the first of the seven wise men of Greece.

Perhaps, before we proceed with an account of the manner in which new laws were made for Athens, it may be useful to give a short account of these wise men. In the times of which we are speaking, manuscript books, written upon parchment, were the only ones known, and they were very scarce and dear; and, therefore, those who were anxious to acquire knowledge, had to travel to the places where learned men lived, in order to converse with them.

About the time in which Solon lived, there were seven such persons who gave up their whole time and thoughts to acquire knowledge, and to instruct others. The following are their names and places of abode:

1st, Solon, of whom we have already spoken.

2d, Thales, a native of Miletus in Asia Minor. He devoted himself to the study of mathematics, and similar useful sciences. It is said that he taught the Egyptians how to measure the height of their famous pyramids, by setting a staff upright, and observing the moment at which the shadow was the length of the staff, and then measur-

What were the function and character of Draco?

Upon what principle were Draco's laws founded, how did they succeed, and what legislator succeeded Draco?

ing the shadow of the pyramid, which, of course, was as long as the pyramid itself.

3d, Chilo, a Lacedæmonian, who is said to have died of joy on hearing that his son had won the prize of boxing at the Olympic games—a kind of death not very creditable to a wise man.

4th, Pittacus, of Myt-i-le-ne, the capital of Lesbos, an island in the Egean sea. He was chosen governor or tyrant of his native city, by the townsmen; but, after holding the office ten years, he resigned it.

5th and 6th, Bias and Cle-ob-u-lus, of whom little is known.

7th, Per-i-an-der, tyrant of Corinth. He is said to have invited the rest of the wise men to spend some time with him, during which they employed themselves in proposing useful questions to each other. For instance, one of them asked his fellows which was the best kind of government. Each gave the answer he judged best, but Solon's was most approved of; for he said, "that government was the best, in which an injury to the poorest man was considered an offence against the state."

At another time Solon went to visit Cræsus, king of Lydia. Lydia is a part of Asia Minor, near the Egean sea. Cræsus was remarkable for his great wealth; so that it was usual, in speaking of a person of very great riches, to say, "he is as rich as Cræsus." This king prided himself on his palaces, his fine furniture, and carriages; and when Solon came to him, he took the greatest pleasure in showing him all his treasures; after which he asked him whom he thought the happiest man he had ever met, not doubting but that Solon would name himself.

However he was disappointed. Solon was too honest to say what he did not think, and, therefore, so far from telling Cræsus that he thought him happy because he was rich, he answered that Tellus an Athenian, was the happiest man he knew of. "And who is Tellus an Athenian," said Cræsus, quite astonished. "A poor man,"

WISE MEN OF GREECE.

Were printed books common in Greece, and who were *eminently* seven wise men of Greece—1st—2d—3d—4th—5th—6th—7th?

What Asiatic king did Solon visit, and what was their discourse?

replied Solon, "who supports himself by the labor of his hands, and having few wants can easily supply them." "And do not you think me happy?" said Cræsus, still more astonished. "Alas! great king," replied Solon, "no man can be called happy until his death, for we know not what may befall us to-morrow." The event showed that Solon was right. Cræsus was afterwards conquered and taken prisoner by Cyrus, king of Persia, who made of his kingdom a province of the Persian Empire.

Two different accounts remain of the population of Athens. These accounts were taken at different times, but the larger estimate states, that the citizens of Athens, men attained to the age of thirty years, were in number twenty-one thousand; that the foreign residents were ten thousand; and that the slaves—men, women, and children, in the province of Attica, were four hundred thousand. Whenever the population became more numerous, they emigrated, and with other Greeks formed colonies in Italy, Sicily, Asia Minor, and Africa.

Theseus divided the whole free population of Attica into nobility, husbandmen, and artificers. The husbandmen owned land which their slaves cultivated. The artificers were the better sort of mechanics who had slaves for laborers. The nobles possessed considerable estates in land, and had large numbers of these poor people in their houses.

There was a tradition in Greece that once there were no slaves, but in Homer's time they were numerous. In Greece the slave trade was a regular branch of business. Athens, and all considerable cities had slave merchants, and a slave market, where white men, women, and children, were bought and sold. They were captives taken in war, kidnapped persons, and poor people who could not pay their debts.

Solon was a descendant of Codrus, and belonged to

What was Solon's illustration of happiness?

In what manner did Solon admonish Cræsus?

What was the usual population of Athens, and what became of the surplus? How was the free population divided?

Did the slave trade exist in Greece?

the class of Athenian nobility, though he did not inherit a great fortune. To remedy this inconvenience he applied himself to trade, and became a considerable merchant. His business took him into foreign countries, to Egypt, Crete, and Ionia, and perhaps to Phœnicia. Those were the chief countries to which the commerce of Greece extended, five centuries before Christ. To obtain wealth was far from being the only object of Solon in visiting foreign cities. In his old age he said, "I grow old in the pursuit of learning," and he took delight in his early life in surveying different countries and men. Thus he could obtain knowledge of what is best in all countries, and inform himself what new regulations, imitated from others, might best improve, and reform his own.

In Athens, in Solon's time, there was much quarrelling and distress. Many people were so poor that they were obliged to sell their children to pay their debts. Those persons who wished to relieve their fellow-citizens, cast their eyes upon Solon as a proper man to compose their disturbances. Solon was not very desirous of attempting the cure of so many disorders. He thought he could not satisfy all parties; but being persuaded, he took upon himself the formation of a new *constitution*, or body of laws, which might, he hoped, produce peace and order throughout the commonwealth. Afterwards when his institutions were completed and accepted, he was asked, "Whether he had given good laws to the Athenians;" he answered, "The best they are capable of receiving."

One of Solon's regulations was, that those who were then unable to pay their debts should be discharged from them, and that all persons from that time should follow some trade by which they might subsist. The people persuaded of his wisdom and generosity, received all his laws readily, and committed to him the whole regulation of all the public affairs. He divided the people into four classes according to their fortunes. Men without property were not capable of becoming magis-

What was the origin of Solon—how did he employ himself, and with what effect did he travel in different countries?

On what account was a new constitution necessary to the Athenian people, and what did Solon say of his own laws?

What regulations did Solon make in respect to ranks and privileges?

trates, but they were citizens, and attended the Assembly of the People.

Solon placed the whole power of the state in the people, that is, no law could be made or rejected; nor war undertaken or desisted from; nor treaty with another state concluded or broken, till the people had been informed of the intended measure, and had voted for or against it. Every citizen of Athens was required to attend the assembly, and was allowed something for attendance.. Slaves, foreigners, women and children were excluded. The assembly met sometimes in the Agora, sometimes in a place called the Pnyx, and sometimes in the theatre of Bac-chus. They met four times in every month. Sometimes an extraordinary convocation was called. A crier went about the streets, and, there being no newspapers in those days, summoned the people to the assembly.

The inhabitants of Athens consisted of ten tribes. The Pryt-a-nes were individuals selected from each tribe, who belonged to the senate, and kept the assembly in order; and they received from the senate, the subjects which were to be debated by the assembly. The matters proposed to be discussed were written on tablets, or thin boards, and the Prytaness caused these tablets to be set up in public places, as we have show bills, placed in conspicuous situations, to inform us who is intended for our magistrates. The people could then discourse beforehand upon what was to be settled in the assembly. There was a President of the Assembly, whose function it was to give the signal when to *open debate*, or begin discussion.

The people having assembled, a religious service was performed, a victim was slain, and carried all round the place of assembly; next the crier offered a prayer. It was a solemn supplication for the prosperity of the commonwealth, and the success of the councils about to be held. Among the Greeks they never undertook any thing of importance without invoking the assistance and

Who formed an assembly of the people at Athens, and when, and where was it held?

What were some of the preparations of the assembly?

What were some of the proceedings of the Athenians in their legislation?

direction of their gods. The first regulation of debate, expressed a beautiful sentiment—respect for age. Men of fifty years of age in the assembly were asked to offer their opinions. After the experienced and venerable had spoken, they gave place to their juniors.

In so large an assembly, a small portion only could speak, but all the members gave votes, or *suffrages*. When it was proposed to undertake any enterprise, and it was inquired, Is it your pleasure that this shall be done?—Those who favored the measure held up their hands. The uplifted hands were then counted; and if they exceeded a half of the members, the *affirmative* votes formed a *majority*, and the *measure was carried*; that signifies, it was to be adopted. There was another mode of voting, called *private voting*. Vases were distributed, among the voters, and each dropped in a bean, black or white, as he chose. The white bean answered to an affirmative, the black to a negative vote. A majority of black beans, then of course, expressed that the measure proposed should be abandoned.

If all public measures had been solely intrusted to the assembly, they might have despised and abused the laws, and the wicked and the ignorant might have injured the rest of the community, therefore Solon appointed a senate,—five hundred men chosen every year, fifty out of each of the ten tribes. They were chosen by the members of the tribes to which they belonged. The senate deliberated every day, the festivals excepted, in a hall called the Pryt-a-ne-um. They discussed whatever was afterwards to be ratified, or established by the assembly, and if they concluded that any project could not be wisely or safely determined on, they suppressed it.

Many important trusts belonged to the cognizance and care of the Five Hundred. The conduct of magistrates was examined by them; the expenses of the fleet regulated; the fund in the public exchequer, or treasury, which was designed for the maintenance of the poor, was appropriated by them; and the superintendence of prisons, also belonged to them. They tried their own

In what manner did assemblies of the people determine public measures? Who formed the Athenian senate?

What were some of the functions of the Athenian senate?

members for any offence against the laws. The opinions of men in the public assemblies were much influenced by certain men called *orators*, who delivered long discourses to the assembly. When the Athenians became very corrupt, their artful leaders would wish the people to favor their schemes, and they would bribe the orators; the latter, being paid for it, would incline the people to grant what their selfish employers desired.

The Ar-e-op-a-gus was an ancient court which lost much of its power in the last years of its existence, but from a remote antiquity it took cognizance of the most important affairs. It consisted either of fifty or thirty judges, the records of the Areopagus are not exact as to the number. Persons who were accused of capital crimes were tried before the Areopagus. Within its *precincts*, two seats, one called the *stool of injury*, the other that of *innocence*, were placed, to show that of two contending parties in that court, one might be innocent, and the other oppressive. It also took charge of the religion of the state. This last was not an institution of Solon.

Any person, under the institutions of Solon, who pretended to make himself supreme in the state, and who should take upon himself the function and name of king, was liable to suffer death. Schools were provided for all the free male children, and laws were made for the regulation of them. Husbands were required to treat their wives with humanity and justice. If a wife was injured by her husband, she might complain of him to the magistrates; and when she left him, he was required to return her *dowry*, that is, the property she possessed when they married. An *idle man*, one without art or profession, was punished for his idleness. Children were required to support their aged and destitute parents, if the parents had so educated them that they should be able to support them.

What was the Areopagus?

How were treason, domestic oppression, and idleness, punished by the laws of Solon, and how were children educated, and their duties to parents prescribed?

The *calumniator*—he who defamed, or spoke falsely of another, was liable to punishment. Even the dead were not to be spoken against injuriously. They who returned benefits with ingratitude were to be punished. Great men were to be rewarded with pictures and statues of themselves fixed in public places, and by the gift of crowns. The children, and aged parents of such as died fighting for the country, were to be supported with money from the public treasury. All disputes between man and man, were to be settled by certain intelligent and impartial persons called arbitrators, or by courts of law. A man who took the life of a fellow citizen, or of a slave, or who abused the person of a *citizen*, was punished according to his offence.

Such are a few of the wise and beneficent laws of Solon. The laws of Solon were written on tablets, some say upon brass, and others on wood. They were kept in the citadel, and in the Prytaneum; and so brief were they, and so conspicuously placed, that the citizens could resort to them whenever they chose. It will be seen that they protected the life and property of every *free* man, woman, and child; that they cherished learning, respected age, and relieved poverty. They were held in honor during many centuries, and were only broken and perverted, when the Athenians became so wicked that they respected and observed no laws, and were conquered by nations who were stronger and more united, if not better than themselves.

CHAP. IX.

POLITICAL PARTIES—PISISTRATUS—HIPPIAS AND HIPPARCHUS.

THE institutions of Solon were *democratic* or republican. The people chose their rulers at particular times. Some of them would prefer one man for a magistrate,

How was reputation defended, and merit rewarded; and how were disputes reconciled, and murder punished by the laws of Solon?

Were the best interests of society cherished by the laws of Solon, and were those laws long useful and honored?

Were the institutions of Solon monarchical? What is a republic?

and others would prefer another for the same office. The friends of one man were his *party*, and he was the head, or leader of that party. Parties in Greece quarrelled with great violence and mutual ill-will. Quarrelling parties who disturb the public peace, are *factions*.

When the wise and benevolent Solon had given his laws to the Athenian people, and they had received them, like Lycurgus he left the country, and he remained abroad ten years. During that time violent parties broke out at Athens. The chief subject of dispute was whether the magistrates should be chosen from certain great families of the nobility, or whether they should sometimes be taken from the inferior orders. Those who adhered to the noble families formed the *aristocratic* party, and the friends of the citizens were the *democratic* party.

While these parties were disputing, Pisistratus, then a young man of a noble family, for he claimed to be descended from Codrus, put himself at the head of the democratic faction. Pisistratus was eminently handsome, of engaging manners and great abilities, and he made the citizens love him, and readily do whatever he dictated.

Pisistratus and Solon were friends, though Solon disapproved of the ambition of Pisistratus. While the two factions were disputing Solon returned to his native country, and endeavored to reconcile the opposite and angry parties. But the leaders were selfish men who wished to rule, and Solon had become old, and had lost some of his former energy.

Pisistratus had resolved to take the government of Athens into his own hands notwithstanding the laws of Solon forbade such a *usurpation*, and he soon found a suitable occasion to make the experiment. He was accustomed, like other rich men of Athens to ride in a splendid chariot drawn by fine horses, or by beautiful mules. One day, when he was supposed to be absent in the country, Pisistratus drove his chariot furiously into

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- What is a political party, and the leader of a party or *faction*.
Did Solon quit Athens, and what happened in his absence?
Who was Pisistratus, and what was his character?
Did Solon succeed in appeasing the popular dissensions?
What did Pisistratus resolve upon and do?

the agora, and stopping his mules suddenly, was instantly surrounded by the people, who were astonished at his appearance.

He was pale, agitated, and covered with blood. Immediately he addressed himself to the crowd in a pathetic speech, for he was an able orator. "My friends," exclaimed he, putting aside his bloody robe, and displaying his wounded breast, "behold what my enemies have done—because I love you, because I pity the poor man and defend his cause, the rich seek my life.

"I can no longer live in Attica—if I would preserve myself, I must quit you, and fly to some distant land. Going this day into the country, I have been waylaid and treated thus. Would you know who has done this? It can be no other than some base coward who is hired by your oppressors to slay your benefactor. My friends, I implore you to save me from the snares and the sword of my enemies. They are stronger than my single arm, and not less your foes than mine."

Ariston, a warm friend of Pisistratus, at this moment appeared among the multitude. Pisistratus, having ceased to speak, looked anxiously round, and the assembly loudly called down vengeance on the wretches who had perpetrated this wicked act. As soon as their indignation a little subsided, Ariston desired to be heard in behalf of Pisistratus, and, when the clamor was hushed, he proposed a decree to be instantly made.

It was, that a guard should always attend upon Pisistratus, so that wherever he should go, his person might be readily defended from his enemies. This guard was to be fifty armed men; some were spear-bearers, and others bowmen. The proposal of Ariston pleased the Athenians, and they decreed that the guard should be assigned to Pisistratus. The first use he made of his guard was to seize the *citadel*, or fortification of Athens. To this place he could always retire, and keep off his enemies.

In what manner did Pisistratus appeal to the Athenian people?

What did Pisistratus threaten to do, and what did he ask of the Athenians?

Who addressed the people in behalf of Pisistratus, and how?

What was supplied to Pisistratus, and what use made he of it?

It is commonly believed that Pisistratus deceived the people,—that he was not really wounded, but pretended that he had been. Mr. Mitford thinks it probable that he was attacked, as he asserted, it being a common circumstance for political *partizans*, that is, members of a party, thus to assail the head of an adverse party. The Athenians believed that he had been assaulted, and they took care to protect him from future danger.

Historians call Pisistratus, from this time, Tyrant of Athens, meaning a citizen who had assumed authority. Pisistratus broke but one law—the taking upon himself a station which the laws did not give him. He altered nothing—the laws, the assembly, the magistrates, the courts of justice, all remained the same as Solon had appointed.

Solon was sorry to see the encroachments of Pisistratus, and he told the Athenians they were unwise to be ruled by him; still Solon loved Pisistratus. “If he were not ambitious, if he did not desire to command others, there is not a better man nor a better citizen in the state,” would he say of him. Pisistratus did not love Solon the less for the freedom with which he spoke of him, but always treated him with the highest respect. Solon died at the age of eighty, about two years after the elevation of Pisistratus.

After the death of his ancient friend, Pisistratus was not able always to maintain the authority he had gained. At one time the party which had opposed him, prevailed, and he was driven from the city, but the Athenians loved him too well long to spare him, and people of other states sent him presents in his banishment. Neither happy nor useful in exile, and conscious of his own abilities, he got an army together in order to replace himself, and punish his enemies.

The prevailing party also had an army at their command, and they sent it out to Marathon, a few miles from Athens, with a design entirely to defeat Pisistratus. But they were themselves unexpectedly defeated. Pisistratus

Was Pisistratus really wounded, and why is it probable that he might have been? Did Pisistratus alter the institutions of Solon?

How did Solon and Pisistratus treat each other, and when did Solon die? Did Pisistratus retain his power?

was a man of uncommon humanity,—when he saw his enemies flying before him, he commanded his followers not to pursue them. “None,” said he “need fear. Let them return quietly to their homes. Their persons and their property are safe.”

The Athenians admired this clemency, and once more received Pisistratus into their city with joy and affection, and immediately re-established him in his authority. He afterwards continued to direct the administration of affairs with great wisdom, enjoying the esteem of all his fellow citizens, until he had become an old man, when he died in honor and peace.

When we read of a great man of any age and country, it is useful to inquire for ourselves, what is there in his conduct which deserves to be admired and imitated. This is what is called the *moral use* of history. It is proper here to describe briefly the character of Pisistratus, and to show the virtues which his example teaches.

He was very rich, and he was also kind and liberal to the distressed and poor. He made a law that soldiers wounded in the defence of the country, when they could no longer labor for subsistence, should be supported by the public. He founded the first public library known in the world. He collected, and caused to be transcribed, Homer’s poems. He adorned Athens by the erection of public buildings; and for the recreation of the people, laid out an extensive garden in which they might walk when they pleased.

He was humane, just, and generous; eloquent, learned, and public spirited; and he preferred and cherished the arts of peaceful industry to those of selfish and destructive war. There is more pleasure in contemplating such a man’s character than that of a mad conqueror, for the one produces happiness and the other misery in the world.

What instance of clemency is recorded of Pisistratus?

How were the last days of Pisistratus spent?

What is the moral use of history?

What were the praise-worthy dispositions and acts of Pisistratus?

Why is it useful and delightful to contemplate his character?

On the death of Pisistratus, his two sons, Hip-pi-as and Hip-par-chus, took his place, without any particular solicitation from the Athenians, but because their father had governed the state before them. Plato, one of the ancient philosophers, says that Hipparchus was a very able and wise man. He was a friend of learning and learned men, and he caused the poems of Homer to be recited at the public festivals as an elegant entertainment for the Greeks.

Hipparchus also invited eminent men to come to Athens, and reside there at his expense. The principal were A-nac-re-on from the island of Te-os, and Si-mon-i-des from Ce-os, another of the Egean islands; and, as books were few at that time, he caused moral sentences to be engraved upon marble tablets and placed in the streets and highways of Attica, for the instruction of the people.

The sons of Pisistratus prosecuted all the good works which their father had begun, but they were not destined to prosper. It is not now known what induced two Athenian citizens, Har-mo-di-us and Ar-is-tog-e-ton, to conspire the death of the brothers. It was, however, some private quarrel and not any dislike they had to the government of Hippias and Hipparchus.

The two brothers planned the death of the Tyrants, as they were called, and with certain other conspirators at a fit time made the attempt. Every year the Greeks celebrated a festival, called Pan-a-the-næ-a, in honor of their goddess, Minerva. It was a long procession, formed by the chief people of Athens, male and female, who were attended by musicians. It concluded with a religious service before the great temple of the goddess.

The procession was partly arranged at a place called the Ce-ram-i-cus, at a short distance from the city of Athens. Thither many of the citizens resorted, some armed, and others unarmed. At the appointed time, Hippias and Hipparchus repaired to different sections to

Who succeeded Pisistratus, and what was the character of Hipparchus? How did Hipparchus encourage learning?

Did the government of Hippias and Hipparchus prosper?

What was the festival of Panathenæa?

Whither did the conspirators pursue the brothers?

arrange the procession, and the conspirators pursued them to their stations.

Hipparchus suspecting no danger, was unarmed. The better to hide his treacherous purpose, the sword of Harmodius was wreathed in myrtle. Watching his opportunity, he attacked and killed Hipparchus, but he was not suffered to escape alive.—The friends of Hipparchus struck him dead at the moment.

Aristogeton fell into the hands of the people, and was treated severely by them, perhaps killed. Hippias escaped unhurt, and continued for some time in Athens after the murder of his brother. Till now he had been the friend and benefactor of the Athenians, but having become afraid of them, he thought it necessary to make them afraid of him.

Hippias became suspicious, and besides practising many severities upon some of the Athenians, he put others to death. This made them his enemies, and they sent to Cle-om-e-nes, king of Sparta, to come to them and expel him and his adherents from the country. He readily complied and forced Hippias to go to the protection of his brother, Her-ge-sis-tra-tus, at Se-ge-ium, on the Hellespont.

Hippias had once been truly honored and beloved by the Athenians. He had a daughter married to a prince of Asia Minor; upon her tombstone was this epitaph:—“Beneath lies Ar-che-di-ce, daughter of Hippias, in his time the *first of the Greeks*. Daughter, sister, wife, and mother of princes, her mind was never tainted with pride.” This inscription celebrates alike the virtues of the parent and the child, and serves to show that Hippias was once highly respected.

The removal of Hippias and Hipparchus was in fact no benefit to Athens. The enemies of Pisistratus and his sons, wished to exalt themselves as these had done, but they had not the good qualities of those eminent men, and they only disturbed the public peace. One measure

Who was killed in the assault?

Who escaped, and what followed this conspiracy?

What compelled Hippias to quit Athens?

What was his character, and how celebrated?

Was the removal of Hippias and Hipparchus a cause of contention at Athens?

they took to commend themselves to the people, was to represent Harmodius and Aristogeton as the greatest of benefactors to the state.

Songs were made in honor of the assassins of Hipparchus, which were often sung, particularly at the annual festival of Panathenæa. Statues of them were placed in different parts of Athens; it was forbidden to give their names to slaves; and sometimes a funeral procession was made for them, as if they were just dead; and their relations received presents for their sake.

All this was done, not because those men deserved honor and esteem, but to show the citizens that he who should kill an intrusive chief of the people, was a deliverer and patriot, and that he who should assume unlawful power must expect to lose his life.

CHAP. X.

GREEK COLONIES—CRÆSUS—BURNING OF SARDIS.

It has been told more than once, that the Greeks did not confine themselves to the small territory of Greece, but as soon as it was found that there were too many people in a place, they repaired to other countries round the Mediterranean, or along the Black Sea. The colonists never went into the interior of any country. They remained on the coasts, establishing *maritime towns* from which they could carry on trade with one another.

The principal of these settlements were the Ionian and Eolian colonies, which extended a hundred miles along the coast of Asia Minor, and about forty miles into the country. By examining a map of the Greek empire, or of Asia Minor alone, in this tract may be seen Eph-e-sus, where dwelt the Christians to whom St. Paul wrote the

How were Harmodius and Aristogeton honored?

Were the honors paid to Harmodius and Aristogeton marks of deserved respect?

Why did the Greeks establish colonies, and where?

Did they proceed to the interior of the countries where they settled?

Where were the Ionian colonies, what were their principal cities?

epistle in the New Testament, called Ephesians. Priene, the city of Bias, and Mil-e-tus the residence of Thales.

The Ionian settlements resembled in all particulars the parent country, as Greece was called. The same language was spoken in both countries; the same gods were worshipped; the public buildings were alike splendid: and in both, literature and philosophy were cultivated. The Ionian Greeks possessed the poetry of Homer previously to the continental. Perhaps the colonists were the first of the two in acquiring wealth. The cities were independent governments, each having its own magistrates and institutions.

Directly east from Ionia, in the interior, was the kingdom of Lydia. Its principal mountain was Tmolus, its capital Sardis, and its most considerable river was the Her-mus, into which emptied the Pac-to-lus. The Pactolus was famous for "golden sands," that is, for small particles of gold brought down in torrents from the mountains. Of gold thus obtained, the first coined money was made.

The laws and manners of the Lydians were like those of their neighbors, the Ionian Greeks, except that instead of many little republics, they formed one kingdom, at the head of which was a king. The Lydians were an industrious people, and became wealthy, but the kings were often warlike, and ravaged the neighboring countries. They conquered all Phrygia, which lay next to Lydia as far as the river Ha-lys. The Halys rises in the interior of Asia Minor, in the middle of the province of Cap-pa-do-ci-a, and empties itself into the Euxine Sea.

The most enterprising of the Lydian kings was Cræsus, the same who was mentioned as having been re-proved for his pride by Solon. As he was very rich, he might probably have been very proud. He was also ambitious, for not content with possessing his own king-

Did the institutions of the colonies resemble those of the parent country?

Where was Lydia, and what were its mountains, rivers, and chief productions?

What was the character of the Lydians, and the extent of the kingdom? Who was the most memorable king of Lydia?

dom of Lydia, he desired to make himself master of all Asia Minor, and he succeeded in conquering the Ionian territory.

Though Cræsus declared himself the sovereign of all the independent republics of Ionia, he still allowed the inhabitants the possession of their property, and the enjoyment of their former laws. He loved the Ionian Greeks, and invited some of their men of learning to his court at Sardis. He finally lost his power by his eagerness to extend it.

Cræsus was superstitious, and put much confidence in the oracle of Delphi, to which his great wealth enabled him to make rich presents. After he had conquered Ionia he formed a project to subdue the nations east of him, but before he engaged in this enterprise, according to his custom, he consulted the oracle. Those who governed the oracle knew well enough, that he who attempts more than he can easily perform is likely to fail.

When Cræsus inquired at Delphi whether he should pursue his project, the oracle answered *ambiguously*, "He that shall lead an army across the Halys shall destroy an empire." There were two constructions to this response. The presumptuous leader of an army might destroy another monarch's empire, or his own might be destroyed. Cræsus believed he should be the destroyer, but the fact proved otherwise.

B. C. 458. Without fear of the consequences, Cræsus immediately led an army beyond the Halys into a country subject to the king of Persia. Cyrus, hearing of his approach promptly marched against Cræsus, and defeated him. He then proceeded to Sardis, and made the Lydian kingdom, including Ionia, subject to his empire.

What became of Cræsus is unknown. Doubtless, when stripped of all his wealth, he remembered the assertion of Solon, that "No man can be pronounced happy till he dies." So many unfortunate changes await even the most favored of men. The Theban poet, Pin-

How did Cræsus treat the Ionian Greeks?

What proof of the superstition of Cræsus is related?

What was the response of the oracle to Cræsus?

By whom, and when was Cræsus defeated? What was his end?

dar, celebrated the memory of Cræsus after his death. He says in one of his odes,

———"fresh, and fragrant, and immortal, blooms
The virtue, Cræsus of thy gentle mind."

If Cræsus had preferred to stay at home, and improve his own subjects instead of making war upon distant states, he might have lived and died happily. Those who remember the good Aristomenes of Messinia, may compare him with Cræsus, and determine which was the wiser, better, and happier man.

It has been stated that the Athenians were not much happier for the banishment of Hippias. The two parties, the aristocrats and democrats, began to quarrel; and to settle their disputes they asked assistance of Cleomenes, king of Sparta, who soon appeared at Athens attended by a small military force, and took part with the democratic faction. One of his measures was to pronounce sentence of banishment on seven hundred of the chief families of the city.

The banished families did not choose to submit, and took up arms. They soon expelled Cleomenes, and his Lacedæmonian followers. However, the Athenians knew the *martial* spirit of the Lacedæmonians, and they dreaded lest Cleomenes should return with a larger army, and to revenge himself upon them, entirely destroy their city. In their supposed danger they could think of no other assistance against Cleomenes but such as the Persians might afford.

It has been told that Cyrus conquered the Ionian Greeks. His son Cam-by-ses, and after him, Darius, king of Persia, kept the Greek colonies as tributaries. The king of Persia held his court, and resided himself at Susa in Persia, a long distance from the Mediterranean. But a

Who celebrated Cræsus, and which was the better man, he or Aristomenes of Messinia?

On what occasion did the Athenians apply to Sparta?

On what account did the Athenians ask aid of Persia?

Did the Persian kings, after Cyrus, keep possession of Ionia, and how were the provinces of Persia governed?

vice-king, or deputy of Darius, resided at Sadris, who at all times might act as the king of the country. The provinces of the Persian empire were called Satrapies, and the governors appointed by the king, were Satraps.

Ar-ta-pher-nes, the brother of Darius, was the Satrap at Sardis, and to him the Athenians sent ambassadors asking him to aid their nation against Cleomenes of Sparta. The Satrap was only acquainted with the Ionian Greeks; he had hardly heard of the little republics of Europe, and was not disposed to show much respect to their deputies. Being informed that the strange ambassadors were arrived, he admitted them his presence.

The Satrap was magnificently dressed, and received the deputies with the haughtiness of an *oriental despot*, that is, with a proud deportment, common among Asiatic princes at that time, and even at the present day.—“Whence come you, and what do you desire?” said Artaphernes to the Athenian ambassadors. In a few words they informed him of the favor they had come, by the request of their fellow citizens, to solicit.

“Give earth and water to king Darius, and we will regard you as *allies* of Persia,” answered Artaphernes. He might more properly have said *subjects* than allies, for the ceremony of offering earth and water signified, Our soil and our water—all that sustains our lives, and ourselves also belong to the king of Persia. The Athenians, not knowing what better course to take, made this degrading submission, but in return for it, received no offers of assistance. This was the first public transaction between the continental Greeks and the Persians.

Hippias did not stay long in Si-ge-ium. Cleomenes invited him to Sparta, and advised him to return to Athens. He could not do that, because the Athenians would not receive him; but Cleomenes applied to different states of Greece, Corinth and others, to take up arms against the Athenians, and compel them to reinstate Hippias. The other states were wiser than the Spartan.

Did the Persian Satrap receive the Greek ambassadors?

What reception did Artaphernes give to the Athenian deputies?

To what proposal did the deputies submit?

Their rulers declared that the Athenians could govern themselves, and that they should leave them to manage their own affairs.

Hippias being convinced by this, that he could not recover his authority over the Athenians by the aid of the Greeks, sought assistance from Artaphernes. Artaphernes liked kings and despots better than free government. He thought it very presuming in the Athenians to refuse submission to a chief like Hippias, and to show his contempt of republics, bestowed upon Hippias the highest honors. When the Athenians heard this, "The next act of Artaphernes," said they, "will be to force upon us this exiled tyrant. We must prevent it if we can."

As soon as possible, therefore, the Athenians sent an embassy to Sardis, requesting that the Persian prince would not countenance their banished citizens. Artaphernes, in reply informed them, "If the Athenians would avoid his displeasure they must receive Hippias." This imperious answer greatly provoked and alarmed the Athenians.

Some time before the application of Hippias to Artaphernes, the Ionian colonies had revolted from the Persian government, and had sent one Ar-is-tag-o-ras, a principal of the revolt, to demand aid from the Spartans, but though that people were eager to domineer over Athens, they did not wish to bring upon themselves the vengeance of Persia, so they dismissed Aristagoras without affording him any assistance.

Repulsed at Sparta, Aristagoras next resorted to Athens. There he entered an assembly of the people, and told them that the Ionians were Greeks, descended from the same ancestors with themselves, speaking the same language, worshipping the same gods, and dreading the very power which had insulted their nation; that the Persians, when they should again make slaves of the Ionians, would traverse the Egean, and reduce the continent of Greece to submission.

From which of the Greek states did Hippias solicit aid?

Did Artaphernes encourage Hippias?

Did the Athenians endeavor to prevent the designs of Hippias?

Did the request of the Ionians prevail with the Spartans? Was Aristagoras received at Athens, and what representations made he?

In addition to this threat of Persian ambition and tyranny, Aristagoras promised the Athenians that they should be richly rewarded for such help as they might afford the Ionians. Already angry with Artaphernes, they were very ready to join with his enemies, and they granted twenty armed ships to the Ionians. This fleet, as soon as it could be furnished, sailed to Ephesus, and the troops being landed, proceeded immediately to Sardis, and without delay entered the town.

The unwary Artaphernes did not expect this attack, and shut himself up in the citadel. The Grecian troops, in the consternation of the inhabitants, set fire to their houses—Many of the poorer houses were constructed of reeds, something like a huge basket, and some of the better kind were roofed of the same material. In that warm climate the reed houses were combustible as tinder, and were instantly in a blaze. The Greeks expected to fire a few houses, and alarm the people, and then to plunder the city. But so entire was the conflagration that plunder was impossible.

Having effected this destruction without any gain to themselves, the Greeks hastened back to the coast. The Persians, however, would not suffer them to escape thus, and they marched rapidly in pursuit. A battle ensued, in which the Greeks were entirely defeated; many of their officers were killed, and some who survived, were made captives. The few who remained with the ships, conducted them to Athens, and the Athenians, made wise too late, left the Ionians to fight their own battles.

Hippias did not fail to magnify this aggression of the Athenians. He eagerly instigated Artaphernes to inform Darius of it, and Artaphernes gladly listened to him, hoping to inflict signal punishment upon that people, for the injury done to his capital. The *burning of Sardis* was in fact the occasion of the Persian War, as it is called, one of the most memorable wars in the history of nations.

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- Were the suggestions of Aristagoras prevailing?
 - Did the Greeks act discreetly in Sardis?
 - What was the result of the attack upon Sardis?
 - What was the occasion of the Persian war?

CHAP. XII.

HERODOTUS—PERSIA—MARDONIUS—DATHIS AND ARTAPHERNES—BATTLE OF MARATHON.

THE most authentic histories of states are written by persons who have lived at no very distant time from the events recorded. After nations have practised the art of writing for some time, an account of public transactions is written every year, and deposited and preserved in a proper place. These writings or *documents*, as they are called, form the *records, chronicles, or annals of a country*, and the French call them Archives. Facts not written, but merely told, are *traditions*. The written facts found in the works of old historians and the historians themselves, are called *authorities*.

The principal historian of the Persian war, was Herodotus, who wrote his history in the Greek language. He was born about four hundred and eighty years before Christ, at Halicarnassus in Caria, a city founded by the Dorians. It may be seen on the map of Asia Minor. Herodotus is called the father of history. He wrote his history in nine books, and first recited parts of it at the Olympic Games. The Greeks who heard it were delighted with it, and gave to the several books of the history the names of the nine muses. Mr. Mitford has taken great part of his history of Greece from it.

B. C. 550. Ancient Persia was a country of Asia, which is found on modern maps under the same name. In the scriptures Persia is sometimes called Elam, and its inhabitants the Elamites. Cyrus, its most distinguished king, lived B. C. 550. Cyrus conquered all Asia as far as the Mediterranean. His son Cambyses added Egypt, and some other countries to the Persian empire. Cyrus, Cambyses, and Darius, had successively been kings of Persia, when the Persian war commenced.

The language, laws, and religion, of Persia, were dif-

How are histories of nations preserved? Who was Herodotus?
Where was Persia, and who were its early kings?

ferent from those of Greece. The Greeks worshipped many false gods. Herodotus says, "The Persians held it unlawful to erect temples, images, and altars, for religious worship. They did not, like the Greeks, think that the deity resembled man. They worshipped in the open air, upon elevated places, as mountain tops. Fire, light, and the sun, they regarded as God's best gifts, and they sometimes showed reverence to them as symbols of God.

Darius was a wise prince, but his subjects were fond of war, and to prevent them from destroying each other in civil wars, he led them to foreign countries. About a century before Darius lived, the Scythians had ravaged Media, one of the provinces of his empire, and though all the ravagers of Media, had long been dead, Darius thought proper to punish the descendants for the crimes of their ancestors. The Scythians inhabited all the south of Persia, and independent Tartary.

The Scythians were wandering tribes, who never desired any individual property, nor erected permanent houses, nor ploughed the fields, nor reaped the harvest. They drove their cattle from one open space to another and subsisted sometimes on their milk, and sometimes on their flesh; and as the forests in those cold and desolate regions of the earth abound with wild animals, covered with a very thick fur, they furnished themselves for clothing, with skins which had once warmed a fox or a bear.

Whenever in their migrations they came upon the borders of civilized men, they rushed at once upon them, and to obtain their property took their lives. After one of these incursions, all the valuable articles they had plundered would be laid before the chief of the tribe, and he would distribute to each man as he thought fit. To be deserving of any of the *booty*, or plundered articles, a warrior must exhibit the head of a slaughtered enemy. The skull was often preserved and made an ornament of the Scythian's person, or that of his horse.

To attack this rude race, the Persian king at the head of a considerable army marched all the way from Susa

Was the religion of Persia like that of Greece?

Why did Darius make war upon the Scythians?

What were the manners of the Scythians?

to the Hellespont, passed into Thrace, and proceeded north beyond the Danube, then called the Ister, which they crossed by a wooden bridge. Having left certain Greeks whom he took from the Chersonese, the peninsula which stretches along the Hellespont, to guard this bridge, he proceeded into the country in quest of the enemy. But his advance was to no purpose, for the Scythians still retired before him, carrying away all their cattle and provisions. Darius at length found himself unable to proceed farther, as his soldiers were dying through hunger.

He was at a loss how to act, when messengers very unexpectedly came from one of the chiefs of the country, who, after presenting Darius with a bird, a mouse, a frog, and some arrows, departed, leaving the Persians to guess at the meaning of this mysterious gift. Darius concluded at first that the Scythians consented to deliver up the earth and water, which was represented by the mouse and frog; as also their cavalry, whose swiftness was represented by the bird; together with their arms, signified by the arrows. But Gobryas, one of his generals, gave it a different explanation. "Know," said he to the king of Persia, "that unless you can fly like birds, or burrow in the earth like mice, or swim like frogs, you can never escape the arrows of the Scythians."

Gobryas was right; Darius was forced to return as he came, after losing many of his soldiers by hunger and fatigue, and was near being cut off altogether; for Miltiades, a Greek, who commanded those that guarded the bridge, on hearing of the king's misfortunes, advised his men to break it down, so as to prevent the Persian army from ever returning home. His advice was not followed, and thus the king was saved. Miltiades afterwards made his escape to Greece.

B. C. 492. Once more let us return to the Greeks. Peace and order being restored in Ionia, Darius de-

What symbolical present did a Scythian chief make to Darius? How did one of the Persian generals explain the signification of this gift? What was the conclusion of the Scythian expedition?

clared his intention to punish the Athenians for the attack upon Sardis. During the war with Scythia Darius had descended as far south as Macedonia, from which he had received earth and water in token of submission. B. C. 492. He committed a large army to the command of his son-in-law Mar-don-ius, and that prince found on the coast of Ci-lic-i-a, a sufficient number of vessels, ready built for his enterprise.

B. C. 491. Some of his forces travelled by land, crossed the Hellespont, and penetrated into Thrace; but the fleet, in doubling the promontory of Athos, was assailed by a dreadful storm, in which three hundred vessels and twenty thousand men are said to have been lost. In Thrace one barbarous tribe was subdued, but winter approaching, the remaining ships were laid up, and the army withdrawn to Asia, till the season should be favorable. The next spring, Mardonius refitted his fleet and army, and prepared once more to invade Greece.

It was a custom to give notice of approaching hostilities, and Mardonius accordingly, sent heralds to the most considerable cities of Greece to demand earth and water. Athens and Lacedæmon, forgetting their old enmity had agreed to unite their armies to repel the Persians. When the heralds of Mardonius appeared before those cities, the unfortunate men, who were forced to deliver their message, whether they chose or not, were received with the utmost indignation. One was precipitated into a well, and the other thrown into a pit, and they were told, there to take their earth and water.

So little progress was made by Mardonius in the conquest of Greece, that he was recalled, and a new appointment made. The command was given to Ar-ta-pher-nes, son to a former satrap at Sardis, and to another general called Datis. Mardonius had taken a course northward into Thrace, it would seem, to prevent the southern Greek from supposing that he meant to attack them, and from preparing a defence. Datis and Artaphernes adopted no

To whom was the conquest of Greece first intrusted by Darius?

What casualty hindered the success of Mardonius?

How were the Persian heralds treated at Athens and Sparta?

Who succeeded Mardonius in the prosecution of the war, and how did they proceed?

such subterfuge, but steered directly across the Egean, demanding on the way the submission of Naxos and other islands.

Nothing hindered the progress of the Persian armament, all the Egean islands submitted, and in due time they landed in Attica. Hippias accompanied the Persians, as their guide and counsellor. He was now an old man, this being the twentieth year since his expulsion. The Athenians, were not prepared for invasion, nor had their allies, the Lacedæmonians, sent them any troops.

When Eu-bœ-a submitted to the Persian arms, the Athenians despatched a courier to inform the Spartan king of the peril in which Athens was. The Spartans answered, that they intended to assist the Athenians, but their laws and religion forbade them to march before the moon should be full, and it wanted five days of the time. Such was their foolish superstition.

Assistance from Sparta being thus delayed, the Athenians were at a loss what to do. Ten generals were to command the army successively, each taking his turn one day. The generals hesitated whether to meet the formidable Persian array in the open field, or to *prepare for a siege*, that is, to shut themselves up within their city, and permit the enemy to surround the walls. One man of eminent abilities among the generals, determined the rest how to act upon this trying occasion.

This was the same Miltiades, who had attended Darius in his Scythian expedition, and who had advised the destruction of the bridge over the Danube. He counselled the generals to lead their forces to meet the Persian host. "We shall defeat them, or they will vanquish us," said he. "By a timid course, we shall become victims or slaves; but, if we defy them, they will yield to our courage, and we shall remain a free people—and more than free—we shall be glorious and honored in all the earth, and they will be covered with shame and confusion. The gods favor the just cause, and punish the

Did the Persians land in Attica?

Did the Lacedæmonians send assistance to Athens in this emergency?

Did the Athenians hesitate in what manner to encounter the Persians?

What was the advice of Miltiades?

presumptuous and blood-thirsty foe. Why then, to preserve all that is dear to us, should we not hazard our lives?"

The other generals agreed with Miltiades, and five of them gave up their command to him, which was very wise conduct, for he was better informed than they, what was proper to be done in fighting against Persians. He had served in their armies. The Persians arrayed themselves differently from the Greeks. They went to war carrying bows and short spears, and wearing stockings and turbans. The Greeks carried long spears and swords, and wore greaves and helmets.

Forty thousand warriors, according to Mr. Mitford, prepared to meet the Persians. Twenty thousand citizens of Attica, including one thousand citizens of Platea in Bœotia who offered their services, and about twenty thousand slaves, armed for the occasion, composed the Grecian army. The Persian armament is reckoned to have been one hundred thousand foot soldiers, and ten thousand cavalry, or horsemen.

B. C. 490. The Persians, guided by Hippias, had landed on the eastern coast, near Marathon, a plain about ten miles from Athens. On this spot a long but decisive battle was fought. It ended in complete defeat of the formidable Persian host. Nor were the Athenians satisfied with the slaughter, dispersion, and plunder of the Persian army, but they followed them to their ships which lay along the coast of Attica, and took seven of their galleys. The Persians lost six thousand four hundred men; of the Athenians one hundred and ninety-two fell. This account is taken from Herodotus, who was born about six years after the battle. Perhaps he conversed with Greeks who had been present at Marathon.

It now remained for the Athenians, to reward their general. To do this they caused a picture to be painted by a celebrated artist named Polygnotus, in which Miltiades was represented standing in the front of the other generals, and encouraging his soldiers. This was thought

Did the Greeks follow the advice of Miltiades, and for what reason?
What were the numbers of the Greeks and Persians at Marathon, according to Mr. Mitford?

What was the result of the battle of Marathon?

What was the account of Herodotus, and why should it be believed?

to be the highest honor they could confer on him. The painter was so much pleased at being selected to execute the picture that he refused to accept of payment, and the citizens, not to be outdone in generosity, made a decree, that whenever he came to Athens, he should be entertained at the public expense.

The Persian commander made haste to Ionia, and despatched to Darius accounts of his discomfiture, which was the last thing he expected as the following fact shows. Among the spoils of their camp was a large block of marble which the Persians had brought with them to carve into a trophy, or memorial of their expected victory. It was afterwards put to the same use by the Athenians, who formed it into a statue of Nemesis, the goddess, who, according to their false religion, was supposed to punish insolence and pride. But as some compensation, a considerable number of prisoners taken from the island of Eubœa, were sent to the king. Darius was a humane prince, and instead of making slaves of those Eubœan prisoners, he gave them a pleasant tract of land and established them near Susa.

CHAP. XIII.

DEATH OF MILTIADES—ARISTIDES—OSTRACISM—XERXES—
THEMISTOCLES, AND THE ORACLE.

WHEN the Athenians defeated the Persians at Marathon, they not only killed many, made prisoners of others, and drove the rest in terror out of the country, but they plundered the Persian ships and camp, taking from them articles which the Persians esteemed to be of immense value, such as golden ornaments, rings, clasps, bracelets, and other jewels; gold and silver drinking vessels, robes, and other garments made of the finest stuffs. Till this time, the Athenians had been a plain

What honor was paid to Miltiades?

What instance of humanity is recorded of the Persian monarch?

What wealth was suddenly obtained by the Athenians?

people; dressing principally in their own manufactures, and furnishing their houses with simplicity.

This immense acquisition of wealth, made the Greeks *luxurious*,—fond of ornamental and unnecessary things; it made them proud or vain-glorious—admiring themselves and others for the riches they possessed; and it made them ambitious, and *greedy of gain*—desirous of obtaining more wealth, whether it could be justly earned, or forcibly taken from some weaker people. Therefore, though their courage and energy in punishing and overcoming their enemies must be admired, the bad effects upon themselves are to be blamed.

It was remarked that the Egean islands submitted to the Persians. They could not avoid this; but after the victory of Marathon the Athenians were highly displeased with the islanders for their submission, and they took upon themselves to punish them. In order to do this they fitted out a fleet of seventy ships, and giving the command of it to Miltiades, they sent him against the islands. This expedition proved to be very unfortunate.

Miltiades attacked the principal town of Paros, but was dangerously wounded, and at length his troops were repulsed. When he returned to Athens, only one of all the refractory islands had been subdued. This ill fortune displeased the Athenians with Miltiades. Xanthippus, one of the chief men of the aristocratical party, accused him to the people of having been the cause, by his unskilful management, of their *disgrace*, as they called this failure.

Miltiades was too ill, in consequence of his wounds, to go into the assembly of the people, so Xanthippus was heard without much opposition, though certain friends of the great general pleaded his cause.—“Miltiades,” said they, “when your lives and property, your altars, and homes, your parents and children, were all in danger from a remorseless and cruel enemy, bade you not fear.

Did the acquisition of wealth prove a *moral benefit* to Athens?

Did the Athenians treat the Egean islanders with humanity after the battle of Marathon?

Did Miltiades succeed against the islands, and how was he treated by his countrymen?

Why did not Miltiades appear in the assembly of the people when he was accused, and who defended him?

He encouraged you to trust in the gods; he counselled you boldly to meet your foes; he led you to victory, and delivered you from the hands of the spoiler."

"These immense services are entitled to your everlasting gratitude. Do not prove yourselves unworthy of them by an injury to your greatest benefactor. Forget that he did not prevail against the islanders—remember only he hazarded his life for your sakes, and remember also that at this very moment, he lies, wounded and sick, weak and afflicted—that he deserves favor and not persecution, and that he looks to you for recompense and comfort."

Xanthippus had accused Miltiades of a *capital offence*, which means, a crime that deserved the punishment of death. The Athenians were not enough ungrateful to kill their benefactor, but they voted that he should pay a heavy fine, for what they called his misconduct. He was required to pay about forty thousand dollars of our money.

He was not able immediately to procure the money, and being in prison, and his wound unskilfully treated perhaps, for at that time, *surgery*, or the cure of wounds, was not well understood, this great man died of what is called a mortification. That he was thus persecuted—to death, it may be said, is a lasting reproach to his countrymen.

Among the ten generals who led the Athenians was Ar-is-ti-des, who was called for his integrity the *Just*. Another eminent man of that time was The-mis-to-cles. Themistocles was very useful at Athens, but he was not so good a man as Aristides. He was more selfish. He liked to do good, but he loved authority and praise, and he took a dislike to Aristides because he feared that he might become a greater favorite of the Athenian people than himself.

Aristides belonged to the aristocratic party, that is, he

How were the merits of Miltiades represented?

Of what sort of crime was Miltiades accused, and what sentence was pronounced upon him?

Why did not Miltiades pay his fine, and what was his end?

What was the difference between Aristides and Themistocles?

wished the citizens to show respect to such of the nobles as would make the best magistrates; but Themistocles chose rather to take the magistrates from the other classes, and he wished to make those classes his friends, consequently he was of the democratic party. The treasure taken from the Persians was committed to Aristides who took excellent care of it.

All the officers and soldiers of the Athenian army were paid for their services, and the people who attended the assembly received so much a day. All the citizens paid a small sum every year to defray these charges. A rich man paid more, and a poor man less. Money which all people pay for the support of government is called the *taxes*; and when it is all collected, forms the *revenue* of the state.

The place where this *public money*, as the revenue is called, is kept, is the *Treasury*. The man who takes charge of it is the *Treasurer*. Aristides was the treasurer of Athens. He would never give the public money to any persons to expend as they might choose. He paid every magistrate and citizen what the laws allowed, and no more. Many of the chief men at Athens, and Themistocles particularly, were displeased with Aristides, because he was so strict, for they wanted more money than he thought proper to give them.

B. C. 490. The year after the battle of Marathon, besides being public treasurer, Aristides was made Archon, and persons who were before accustomed to carry their quarrels to be settled at court, would then state their disputes to him. He would listen patiently to both parties, and then reconcile them, without any *fee*. The magistrates did not like this. When people carry their quarrels before courts, they pay for the just sentence which settles their disputes. Aristides, by preventing law-suits, deprived magistrates of this profit. So the magistrates of Athens resolved to get rid of the peace-maker.

To what parties in the state did Aristides and Themistocles belong?

How were the revenues of Athens expended, and how obtained?

How did Aristides manage the revenues, and how was his system liked?

In what manner did Aristides deserve the good will, and gain the ill will of his countrymen?

Themistocles had another mode of gaining the favor of the Athenians. It was to amuse them. He gave elegant entertainments, and interesting public discourses; he also dressed magnificently, and rode about in a splendid chariot, and spoke to the humblest citizen with respect. His splendor, eloquence, and affability delighted the Athenians. He thus succeeded in making his countrymen believe he was more friendly to them than Aristides, and that Aristides *embezzled*, or took for his own use, the public money; but some believed that he intended to govern them as Pisistratus and his sons had done.

The Athenians had a custom, without trial of the laws, to banish any citizen whom they disliked. To do this, they invented a practice called the Ostracism. When a citizen became offensive, every man who desired to banish him repaired to a certain place with his own name written upon an oyster shell, and cast it into a heap—It was known with what intention. The shells were counted, and if six thousand persons had cast in shells, the *obnoxious* citizen was banished for a certain time—generally for ten years.

In this manner Aristides was banished. On the day that this unjust proceeding took place, Aristides, walking in the street, met a man with a shell in his hand. The man stopped Aristides without knowing who he was, telling him he was unable to write, asked him to inscribe the shell. The patriot asked "Has Aristides injured you?"—"I do not even know him," answered the citizen, "but am tired of hearing him called the Just." Aristides wrote the citizen's name and gave him the shell without declaring himself.

B. C. 485. We must leave Aristides in banishment and return to the Persians. Darius died B. C. 485. Egypt had revolted from the Persian dominion, and Athens was not punished. Darius left his son Xerxes to

How did Themistocles obtain favor with the Athenians?

What was the Ostracism?

Did Aristides conduct himself with dignity when he was sentenced to banishment?

recover Egypt and to conquer Greece. The burning of Sardis, the treatment of the Persian heralds, the defeat at Marathon, were reasons sufficient for the Persian king to renew the war with the Greeks.

Four years were spent in preparations. An army greater than the world ever saw, before or since, was collected. The Persians had already conquered the country as far as Thessaly, nothing but Greece Proper was to submit. Every seaport, all round the Archipelago, except those of the coast of Greece, was subject to Persia, and all these built vessels for the service of Xerxes, and sent them with mariners to the coast of Asia.

It is proper here to give some description of their ships, or as they called them, galleys. These galleys were long and narrow; high in the front, which was called the prow, and in the stern or poop. They were moved forward chiefly by oars. The rowers sat on each side, to the number of fifty or more, and were placed in two or three rows or tiers, one above another, so that the seat of the lower row served as a resting-place for the feet of those of the upper. When the men pulled all together, they drove the galley forward with wonderful swiftness.

The fighting men were placed on the prow and poop, armed with javelins, arrows, and slings. In the front of the galley, under water, a strong iron spike projected, called a rostrum or beak, which, in battle, they drove against the side of the enemy's ship and sometimes sunk it with one blow. The galleys had one or two masts, with a large sail on each, but, as the Grecians could not steer by the compass, they depended more on their oars than their sails.

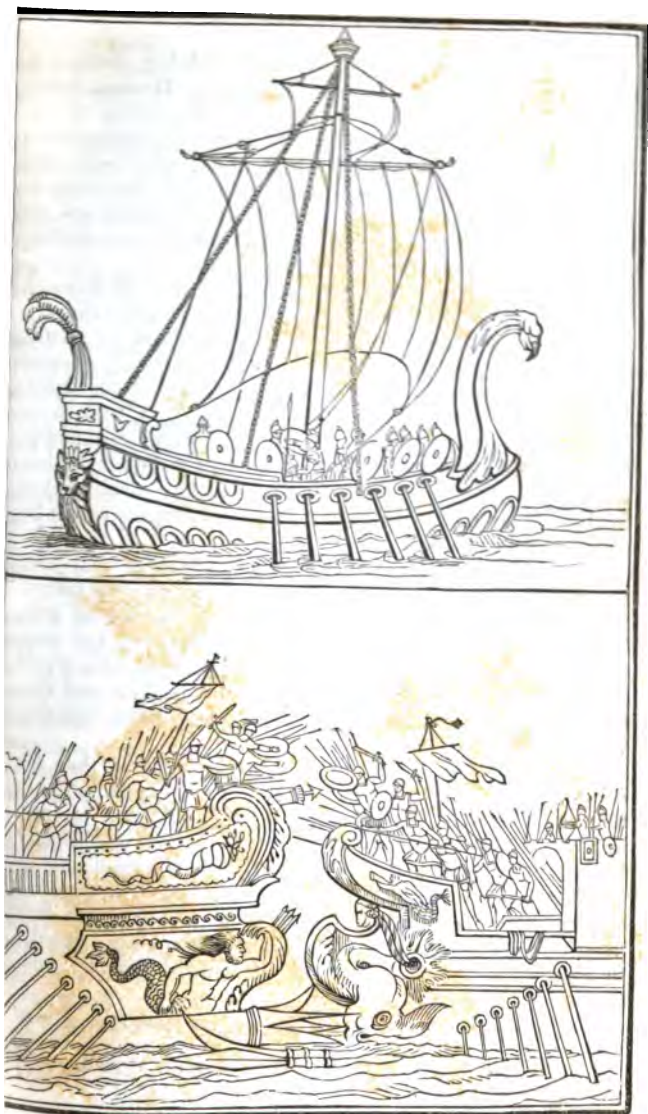
Twelve hundred and seven ships of this description, and Mr. Mitford supposes, five hundred and seven thousand and six hundred men formed the Persian fleet. The land forces were about two millions. Some of these were

Who succeeded Darius on the throne of Persia, and what disposed him to renew the war with the Greeks?

What preparations were made for the invasion of Greece?

How were ships then used in warfare described?

How were fighting men disposed in the galleys? and how are those vessels managed?



GALLEY—SEA FIGHT.

Arabian camel-drivers, and Africans driving chariots of war. All these were attended by slaves. Horses, mules, oxen, asses, and camels conveyed vast quantities of baggage. This immense armament, collected from the extensive dominions of Xerxes met in Cap-pa-do-ci-a, and while a sufficient number manned the fleet, the army divided into three columns or great companies, and approached the coast—One being nearest the sea, another most remote, and a third in the middle.

B. C. 481. They first proceeded to the Hellespont. Xerxes had sent *pioneers* to prepare the way. *Pioneers* are men employed by commanders of armies, to go before, in order to learn if any thing will obstruct the passage of the army. The pioneers cause laborers to make or mend roads, to build bridges, and to remove rocks or trees that might stop or delay the march. Some of the soldiers are often employed to make the military roads, as they are called. Xerxes ordered two bridges to be made across the Hellespont upon which his army should cross.

Information of the immense preparations that were making by the Persian king for the destruction of Greece was conveyed to that country by the Greeks of Asia. These, though they were subjects of Xerxes, and were wisely and humanely governed by the Persians, would have been better pleased to govern themselves, and they chose to warn their countrymen of the continent that they were in danger.

The people of Attica were distressed more than the other states. The Athenians sent to every republic in Greece and entreated the citizens to arm for the common defence. Many said it would not avail them any thing if they should unite to repel the Persians. It could not be done, they said. Others concluded, that the Persians had shown themselves humane governors of Ionia; and they might possibly, if these Greeks should submit quietly, be as kind to them, so they resolved not to take up arms.

What numbers are presumed to have composed the Persian armament?

What is done to facilitate the progress of armies?

Who gave the continental Greeks information of the projects of Persia?

Did all the states of Greece prepare to defend themselves?

The Athenians might have been completely discouraged if Themistocles had not admonished them to arm as well as they could, to fortify their city, and to build a fleet, in order to guard their coast against the approach of the Persians by sea. At Lau-re-ium in Attica was a silver mine, of which money was coined, and annually divided in small portions among all the citizens. Themistocles, upon this *emergency of the state*, urged the citizens, each to bestow his dividend upon the building of two hundred galleys.

Certain magistrates of Athens were afraid to make this proposal. They feared that the people loved money too much to give it for the public use, and that they should offend them by asking for it, but Themistocles told them it was the will of the gods they should show this generosity; and though this people were not acquainted with the true God, they were obedient to the supposed will of their false gods. Therefore they made a general contribution to the building of a navy that might protect them from their enemies.

The manner in which Themistocles persuaded the Athenians to follow his instructions is curious. It shows his cunning, and their credulity. Certain persons were sent to Delphi to consult the oracle. They entered the temple and seated themselves humbly before the *shrine*, or sacred place, where it was supposed the god dwelt particularly; and there with branches of laurel, which suppliants were accustomed to carry to the temple in their hands, they waited for the words of the Pythoness.

Her name was Ar-is-to-ni-ca. She looked at the Athenians with anguish in her countenance, and at length addressing herself to them, exclaimed; "Wretches, why sit you there. Fly from your city. Your houses and your towers shall not protect you. Your dwellings and your temples shall fall. Fire, and hosts of armed men shall devour your land. In *wooden walls* alone shall be your defence,—the refuge of you and your children."

What was the counsel of Themistocles?

Were the people willing to pay for the navy?

Who consulted the oracle for information at this time?

What was the Pythia's response?

"Wait not the approach of horse or foot. They come in battle array from the far east. Delay not. Turn the back upon them. Retreat, before they invade your sanctuaries. O Salamis, whether your harvest be scattered or gathered, the sons of men shall fall upon your shores!" Some of the Athenians thought the wooden walls meant the palisades which surrounded the citadel, and that they ought to strengthen that fortification. Themistocles explained the oracle differently.

"The *wooden walls*," he said, "were the fleet which should vanquish their enemies at sea, and which also, might defend their coast, and convey the people of Attica, if it should be necessary, in safety to Peloponnesus. Their slaughtered enemies, and not the Greeks; were to perish at Salamis." This explanation quieted the minds of the agitated people, and they took the wise course to follow the advice of Themistocles.

CHAP. XIV.

THER-MOP-Y-LÆ.—DEPARTURE FROM ATHENS.

It may be presumed that the immense army of Xerxes, was too numerous to be useful, and that it would have been difficult to provide food for them. They marched near the coast, and very near them sailed the fleet, well supplied, so that they could get provisions from the ships, and the ships could furnish themselves by plundering the Egean islands. They also devoured whatever came in their way, and made famine in the countries through which they marched.

Near the mouth of the Hebrus in Thrace, Xerxes, from an eminence reviewed them all—fleet and army; and he is said to have wept when he thought that after a hundred years, not one of that vast host would be alive. They

How did the Athenians understand the Pythia?

What was the explanation of Themistocles, and what was the effect of it.

How was the Persian army supplied with provisions?

Did Xerxes ever exhibit any compassion for his army?

were so many that they could not easily march through the mountainous country of Upper Greece. Thessaly submitted, and the Persians proceeded to the southern border of that province.

To understand the position of the armies, it is necessary to look at the map. A broken ridge of mountains stretches across the country, and bends towards the south, from the Egean to the gulf of Corinth. Pindus, Parnassus, and Ceta were among these mountains. Between Thessaly and the southern provinces there were no roads. The mountains were precipitous, and the country rough. Though certain narrow paths existed, there was but a single open avenue from Thessaly to the lower country.

This was a passage between the foot of Mount Ceta, and the sea. Near it was a warm spring, and from that circumstance the Pass was called, Ther-mop-y-læ or Hot-gates. As there was no practicable passage across the mountains known, the Persians would be forced to make their way through this narrow defile. As a single man at the foot of a stair-case with a drawn sword in his hand, might easily kill or retard great multitudes who should descend singly, so the Persians might be way-laid and slain by a small number of Greeks, stationed on the south side of Thermopylæ.

In reading the history of Greece, it must be remembered that the different states were not populous like Great Britain, with its twenty millions of subjects, or like modern France and Spain; but, whether they were eminent as Athens for arts and learning; or for skill in war as Sparta; or for lucrative trade as Corinth, they each were a small society of men chiefly inhabiting a single city, and its contiguous territory, where the free citizens were almost exempt from labor for subsistence, and were constantly served by slaves, who formed much the larger portion of their population.

It was mentioned in the preceding chapter, that the states of Greece appeared rather reluctant to arm against Xerxes, but as the danger approached nearer, small and

How was Thessaly separated from the provinces south of it?

How did the Pass of Thermopylæ afford a defence to the Greeks?

What is a distinction between the Greek states and the nations of modern Europe?

tardy aids were sent to repel the common enemy. Lacedæmon, and Corinth; the towns of Arcadia; and Thespiæ and Thebes, in Bæotia, collectively furnished about four thousand troops. These were given to the command of Leonidas, one of the kings of Sparta, and marched to the south side of Thermopylæ.

The Athenians with certain islanders guarded the coast of Attica in their fleet. The Greeks among other gods to whom they prayed in their dreadful anxiety, addressed supplications to Boreas, the god of the north wind. They entreated him to scatter their foes. A storm soon after appeared—as they imagined, in answer to their prayers. In the storm four hundred galleys of the Persians, containing men and stores, were lost in the northern part of the Egean.

The superstitious Greeks were so convinced that this was a particular favor of the propitious winds, that in honor of the wind-gods they afterwards erected a beautiful temple on the Ilyssus—a little river near Athens. Fifteen galleys, dispersed by the storm fell into the power of the Athenians. This was a gain of vessels to be used in their own defence. For this acquisition they offered a *libation* to Neptune the deliverer—that is, a priest poured wine into the sea, and the people joined with him in thanking the god of the sea for destroying their enemies.

The pass of Thermopylæ thus being guarded, and the Persians checked in their progress, Xerxes waited four days, presuming that the Greeks would retreat before his numbers, and that they, being tired of their position, and their success being doubtful, would withdraw. But the brave Leonidas disdained to desert his post. Xerxes, says the historian, at length tired with waiting for the submission which he expected, sent a herald to Leonidas, and demanded of him to come and deliver up his arms. The prince with Spartan brevity only answered, "Let him come and take them."

Xerxes afterwards sent a chosen troop called the Immortal Band to force the passage—In vain—The invinci-

What states of Greece united against Xerxes?

What accident favored the Greeks?

What superstition was displayed by the Greeks, in respect to the loss sustained by the Persians?

ble Greek general, neither wearied nor daunted, had resolved to defend his cause to the last breath. While the passage was still closed against the invaders, some treacherous Greek in the Persian camp informed the Persians of an obscure mountain path by which they might descend into the southern country.

This path was known to Leonidas and it was guarded, but the guard was surprised by the foot-steps of men treading upon fallen leaves; nor were they deceived—it proved no other than the advancing enemy. As soon as intelligence of this came to the *confederate* army, many of the allies declared it would only be throwing away their lives to encounter such an immense odds, and the band of Leonidas, with certain adherents—the Thebans and Thespians, remained to sustain the final attack.

Nothing can be more magnanimous than the conduct of Leonidas. He believed it was his duty to do all in his power to repel the Persians, and he resolved to die rather than abandon his duty. This mighty sacrifice of a man's life, and voluntary loss of all he loves, that he may accomplish the happiness of others, is the sublimest virtue that can be exhibited on earth, and the most glorious example that humanity affords.

Leonidas knew that when a sufficient number of the Persians should descend into a plain at the foot of the mountain they would arrange themselves and advance to the *rear* of his little army, and surround it, so that they must all perish; but he and his men, in obedience to a law, which forbade that Spartans should ever fly before an enemy, resolved to die gloriously, and they hoped, usefully, for their country. Leonidas attacked those who attempted the passage and fell early in the engagements. The surviving Lacedæmonians and Thespians gained a hillock where they fought till they were all slain.

Two, of the three hundred Spartans, by name Aristodemus and Pantites, were absent; one was sick, the other had been sent away on public business. It was

Did Leonidas persevere in repelling the Persians?

How did the Persians get access to the Greeks?

Did the confederates adhere to Leonidas?

What does the example of Leonidas exhibit?

What engagement at Thermopylæ followed?

said of these men that they might have hastened their return to the army, and have partaken the conflict, so they were despised as cowards. Pantites, unable to bear the disgrace, killed himself, as heathens fallen into contempt of their fellow citizens were apt to do; and Aristodemus, knowing that he was not in fault, as soon as he had an opportunity returned to the Greek army, and displayed the noblest courage.

How much wiser was the conduct of Aristodemus than that of Pantites. We ought only to be ashamed of what is wrong in itself. If others blame us when we are not in fault, we must be grieved and mortified, but we should, like Aristodemus, seek an opportunity to show by our good conduct, that we were unjustly treated, and then our accusers will themselves be ashamed that they have done us wrong.

Some years after this memorable battle, the Persians were driven out of Greece, and the grateful people required of the Amphyctions to bestow suitable honors on those who perished at Thermopylæ. They decreed that certain solemnities should be observed, in some cities every year, in others every fifth year, to celebrate the heroes who had died in defence of Greece, and to thank the gods for their generous services.

Marble columns were erected at Marathon and Thermopylæ—near the battle ground, and where the bodies of the dead were interred, under a mound or *barrow*. The inscriptions on these columns were simple. That of Thermopylæ was: "Stranger, tell the Lacedæmonians that we lie here in obedience to their laws." The inscription on the Athenian barrow at Marathon ran thus: "The Athenians fighting at Marathon in the advanced guard of the Greek nation, overthrew the force of the gold-bearing Medes." And to make some amends to the injured Miltiades, a particular monument to him was also erected at Marathon.

The navy of Greece at this time consisted of two hun-

Were any of the three hundred absent from Thermopylæ?

Which was the wiser man, and which exhibited the nobler example, Pantites or Aristodemus?

Did the Greeks celebrate their defenders?

What monuments were erected at Marathon and Thermopylæ?

dred and seventy galleys. One hundred and twenty-seven of these vessels belonged to Athens, and the remainder to different allies of the Athenians,—to cities of Peloponnesus and the islands. Every vessel had its mariners or sailors, its commander, and a certain number of soldiers. The commander of the whole, who ordered where the fleet should be stationed; when the vessels should attack the enemy; and when they should forbear from fighting, was what the English call an Admiral. However, several officers of equal rank took command in the Grecian fleets. The particulars of this authority are unknown.

The vessels of this fleet were called triremes. They had what were called three *benches of oars*. That is, three seats like steps were placed on the sides of the ship, and the rowers, one above another, propelled, or forced along the vessel. One hundred and sixty mariners, and forty soldiers was the equipment of one of these triremes. The number of both was sometimes considerably less. The commander was the Trierarch.

The Athenians, owning the largest share in the navy, were entitled to command, but the confederates placed the greatest confidence in the Spartans, as being the most warlike of the Greeks, and they declared they would only serve under a Lacedæmonian commander. Themistocles advised his countrymen not to quarrel about *precedency*, or the first place, but to yield quietly to the prevailing feeling of their allies. In conformity to this advice the chief command of the fleet was given to Eurybiades the Spartan.

Many naval engagements between the Greeks and Persians ensued, and for the most part the Greeks prevailed: While the Greeks were maintaining their power on the sea, the Persians were overrunning the land. They burnt and destroyed many cities, and took captives in Upper Greece, but they spared the towns whose inhabitants surrendered. The main body of the troops pro-

How many vessels formed the Grecian fleet at this time?

How were the vessels constructed, equipped, and managed?

Who commanded the Grecian fleet, and why was that individual made Admiral?

What was the progress of the war on sea and land?

ceeded through the province of Bœotia to Athens, and a detachment was sent to attack Delphi.

Besides the submission of whole towns to the Persians, individuals hearing of the riches and liberality of the great king, as Xerxes was called, would wander to his camp and offer him their services. A particular instance is recorded. Two poor Arcadians presented themselves at the Persian camp. They asked to see the king, who maintained great state and ceremony, lived in a splendid pavilion, and was always surrounded with slaves and guards, so that it was somewhat difficult to approach the royal person.

Some of the guards however obtained admission for the simple-minded Arcadians. Perhaps Xerxes thought they had come as informers, to let him know, in hopes of being largely paid, of some advantage he might take of the Greeks. "What is doing in Greece?" said Xerxes, addressing the Arcadians. "It is," said one of them, "the season of the Olympic Games—The Greeks are amusing themselves with wrestling and horse-races." "What reward is bestowed upon the victor at these contests?" asked the king. "He receives an olive garland," was the answer. Xerxes was struck with the simplicity of a people, who so highly valued public respect, and so little coveted money and splendor.

That same Mardonius, who led the first Persians against Greece, the king's brother-in-law, attended him at this time, and near them sat another prince—the relation of both. These were equally struck with the Grecian character. Hearing the answers of the Arcadian to Xerxes, the Persian prince, turning to Mardonius, exclaimed, "What a people have you brought us to fight against; who contend among themselves, not for riches, but for virtue!"

The Persian noble could not have meant that a combat of wrestlers, or a horse-race, displays much virtue, but at

Did the Greeks ever desert to the Persians, and were they well received by them?

What discourse passed between Xerxes and the fugitive Arcadians?

What thought a Persian prince of the Greeks?

What was one regulation of the Olympic games, and why were the victors honorable men, and how might the Persians be acquainted with the Greek character?

the Olympic games it was a law that no persons of a *disorderly life* should engage as competitors, and the judges who bestowed prizes, were men of the utmost honor and probity. A victor at the Olympic games was therefore esteemed because he was *morally* respectable, and excelled in something, and had also been distinguished by rewarders of merit. The Persian prince was probably somewhat acquainted with the manners of the Greeks, for Greeks, displeased at home like Hippias, would often go to the Persian court.

The Persians knew that in the treasury at Delphi, were preserved great quantities of gold and silver—articles which were offerings of rich worshippers to Apollo, from all the Greek cities of Europe and Asia, and they resolved to lay hands upon all this wealth without ceremony. Though they did not pay homage to the gods of Greece, it is very probable, that they had a superstitious reverence for their religion. It will be remembered that the king of Lydia before this time, had been among the worshippers at the shrine of Delphi.

In this extremity the managers of the oracle exhibited their usual cunning. The citizens of Delphi, anxious for their own lives and property, and for the treasures of the temple, repaired to the oracle for instruction. “How shall we protect the sacred treasury of Apollo, and how preserve ourselves and our children?” inquired the suppliants. “Take care of yourselves. Touch not the sacred treasures. The god requires not your assistance to secure what belongs to himself” was the response.

The Delphians followed this advice. They sent their wives and children across the Corinthian gulf to Achaia; and the men concealed themselves in certain natural retreats—caverns and thick woods. Some of them were hidden among precipices under which the assailants must pass. Just as the Persian troops were enclosed among the mountains, a thunder-storm commenced. The ancients regarded thunder with terror, and often as expressing the anger of their gods.

Why was it desirable to the Persians to possess Delphi?

How did the Delphic oracle instruct the suppliants to defend themselves?

What contributed to terrify the Persians in their approach to Delphi?

The Persians were dismayed at the awful reverberation of thunder, which is peculiarly grand among the hills. In the height of the storm the Delphians hidden in the clefts of their rocks, hurled large stones upon their heads, and others, rushing out from the caves, and descending from the summits, made great slaughter. The terror and the loss *struck a panic* into them, and the survivors fled precipitately into Bœotia, and left the country in peaceable possession of its proper owners.

The Persians having conquered all Upper Greece except Attica, left that province almost without hope. The Athenians trusted, however, that their confederates of Peloponnesus would take pity on them, and advance with them to Bœotia, whither the Persians were already. But the allies would do no such thing. They said their combined fleet might keep off the enemy from Peloponnesus; that the people of Attica might come over to them; and that they would fortify the isthmus of Corinth, so that the Persians could not enter the peninsula.

When this determination of the confederates was made known at Athens, the people were terribly alarmed. They might be conveyed, it was said, to Træzene in Argolis, to Salamis and Egina, with their property, as much of it was moveable. This was a grievous alternative. They were not a migratory people. They loved their homes. They must quit convenient and comfortable houses; temples where they were used to worship; and tombs where many of them had laid beloved parents and children, and where they had hoped to repose themselves.

One of the most distinguished young men in Athens was Cimon, the son of Miltiades. He was of the highest rank in the state, and belonged to that portion of the military called *cavalry*—such as ride. The use of a horse in ancient warfare was only permitted to the nobles. When proclamation was made that the inhabitants must leave the city, Cimon collected some of his young friends and they formed a procession, each with a bridle in his

How were the Persians driven back from the assault?

What was the determination of the allies at this crisis?

What alternative was offered to the Athenians?

Who was Cimon, and what was his conduct?

hand, to the temple of Minerva, the gaurdian goddess of Athens.

In the temple these young persons hung up the bridles, dedicating them to the goddess. After these solemn rites, they clothed themselves in armor and marched for the fleet. This conduct was greatly admired. It seemed to say. We act according to the will of the goddess. We cheerfully engage in a new service on board the ships.—On some future day, if it please the gods, we may return to the country we have defended, and resume the privileges which we now submissively resign.

In this crisis Themistocles counselled and comforted his countrymen, and urged them to depart with such submission to divine Providence as became them. But at this trying moment he and other statesmen remembered that one of their most exemplary citizens was a banished man, and that now the wisdom of Aristides would be a most important help to his afflicted countrymen. It was in consequence resolved, he should be informed that his banishment was ended.—Alas, there was no home to which he might return !

Proclamation was made, which compelled the Athenians to depart, and it was a sad sight to see the inhabitants of a populous city driven from all their comforts. Men, women, and children wept bitterly as they crowded into the ships, and some poor, and other aged persons, who were left behind, uttered mournful cries. The very dogs seemed to feel the general calamity. Those affectionate creatures followed their masters and howled piteously when they were driven back. One sprang into the water, and swam to Salamīs. The poor animal was cherished for his fidelity, and the place where he was afterwards buried, was called the Dog's Grave.

Why did the Athenians regret the departure from their city ?

Was the conduct of Cimon and his friends praiseworthy ?

Who urged them to depart, and whose absence did he now lament ?

What affecting circumstances marked the departure from Athens ?

CHAP. XV.

BATTLES OF SALAMIS—OF PLATEA—OF MYCALE.

XERXES, not long after the departure of the inhabitants, entered Athens. The poor people who remained took refuge in the *citadel*. This is a part of the city raised above the rest, and enclosed with thick strong walls. These fortifications were always erected in ancient cities. They would contain many people who might retreat to them when an enemy entered their city; and as armies had no cannons at that time, it required great labor to get into the citadel. Sometimes they were considered *impregnable*—so strong they could not be taken.

The Persians made offers to the Athenians in the citadel, to spare them if they would surrender. This they refused, and at last sold their lives as dearly as the Spartans at Thermopylæ. Xerxes next called a *council of war*—a meeting of his chief officers to determine what should next be done, and they determined to attack the combined fleet, off Salamis. While the Persians were deliberating, Aristides, in the sixth year of his banishment, informed that his countrymen stood in need of him, repaired to Themistocles at Salamis, and there generously forgiving and overlooking past injuries offered his services to his country.

Among the council of Xerxes was one individual, who deserves not to be forgotten. This was Ar-te-mis-i-a—queen of Halicarnassus, as she was sometimes called. That city and some neighboring islands, had been subject to her husband. On his death she assumed his government, as a sort of dependency of Persia. Artemisia was called upon to furnish ships for the war against Greece, and she sent five galleys, among the best in the service.

Artemisia insisted upon taking the command of her own little squadron, and she proved skilful in her man-

What is a citadel, and its use?

Did the Athenians surrender their city at last?

Did Aristides fulfil the *ten years* for which he was banished?

What Asiatic queen aided the Persian expedition?

agement. She was regularly admitted to the councils of Xerxes, and he highly respected her judgment. Artemisia advised the Persian king not to attack the Grecian fleet. "Many of the Persian ships might be disabled, if not lost in a battle, and they were all needed as transports for provisions to the Persian army," she said, but Xerxes did not follow her suggestion.

B. C. 480. In October a great naval battle between the Greeks and Persians was fought, off Salamis, at a short distance from the coast of Attica. The shore was covered with Persian troops. The monarch himself took a seat upon an eminence to overlook the engagement. The battle of Salamis must have been a sad sight to Xerxes. The Persian ships were three thousand in number, the Grecian less than three hundred. Two hundred Persian ships were destroyed, and many taken by the Greeks, who lost about forty ships.

The remains of the Persian fleet immediately made way for the Hellespont, leaving Xerxes and his host in danger of starving. In a few days however they all withdrew into Thessaly, a country better supplied than Attica, and from thence Xerxes thought it prudent to return to Asia and leave Mardonius with three hundred thousand men to prosecute the war. Sixty thousand of these attended Xerxes as a body guard to the Hellespont. The march took up forty-five days.

The king and those who were near his person were well supplied, but the rest, notwithstanding they seized every thing which could be eaten, were so starved that they devoured bark and leaves of trees. When Xerxes reached the Hellespont the bridges were destroyed, but the fleet had arrived, and the monarch was carried in one of the vessels to some port of Asia, from which he journeyed to Sardis. It may be thought he would not give a very triumphant account of his success; however, he contrived to represent that all Upper Greece had submit-

Was Artemisia a woman of ability, and did Xerxes always follow her advice?

When was the battle of Salamis, and how did it conclude?

What became of the Persian fleet and monarch?

What account is given of the retreat of Xerxes?

ted to his arms, and he had left Mardonius to finish the conquest of the country.

The people of Attica finding their country abandoned by the Persians, returned to it. Their temples had been burnt, and certain images carried off as trophies, but the conquerors had spared their property as much as was possible. Perhaps they hoped to recover and make it valuable to themselves once more. The next spring, Mardonius, intent upon completing the task allotted him, made the Athenians proposals of submission, by which he said they might avoid their own destruction.

The Ambassador of Mardonius was a king of Macedon, who held his own kingdom by permission of the conqueror. Alexander (that was his name) was admitted at Athens to an assembly of the people. Ambassadors from Lacedæmon were also present. Silence was proclaimed. Alexander rose, and with much simplicity delivered his message.

"I bring," said he, "the commands of Xerxes, entrusted to me by Mardonius.—Xerxes says, 'he forgives the Athenian people. He offers to rebuild their temples, which the Persians have burnt; he permits them to be governed by their own laws, provided they acknowledge themselves a subject province of Persia.' Mardonius admonishes you thus: 'Resist not the great king. If the force which I command fails to subdue you, other and greater armies will be sent against you, and they must prevail in the end—Submit in good time and you will save yourselves, and your children.' For myself, my friends, I counsel you to listen to the proposal of Mardonius."

The king of Macedonia concluded, and the chief of the Spartan ministers rose: "The Lacedæmonians," he said, "have sent us to request you will receive no proposal from the barbarian.—The war began with you. We were averse to take any part in it—now it is extended to all Greece. We grieve for your sufferings. For two seasons you have lost the produce of your lands. The La-

Who persuaded the Athenians to submit themselves to Mardonius?

What ambassadors presented themselves together at Athens?

What was the message of the Macedonian?

What was the remonstrance of the Lacedæmonian?

cedæmonians desire to repair your losses. We will support your families and those of your slaves, until your property shall be free, and your labor can sustain them."

Aristides then in behalf of his countrymen, addressed the following answer to the Macedonian: "We know that the power of Persia is many times greater than ours. Nevertheless we never shall submit to it. Tell Mardonius, the Athenians say, 'We will never make alliance with Xerxes. Trusting to those gods whose temples he has burnt, we will still resist him.' For yourself, we desire to show you respect and friendship, but bring us no more proposals from our enemies."

Aristides then turned to the Spartan envoys. "You seem to express," said he, "some apprehension that we may at last yield to the Persians. Such conduct would be unworthy of us. No riches, nor the offer of the finest country upon earth, should bribe us to connect ourselves with the Persians if we should thus become their slaves. Nor do we regard ourselves alone, but those allied states which speak our language, and worship our gods, and which must submit to our conquerors. We will defend them as they have aided us.

"We gratefully acknowledge our obligations to you. We thank you for the generous proposal to provide for our impoverished families. But we will not burden you—a little must suffice us. Let us all prepare once more for invasion. Let not Mardonius again pass our borders. Send us soldiers. Before the barbarian can arrive in Attica, let us meet him in Bœotia." With these answers the Macedonian king and the Lacedæmonian ambassadors departed.

Thé Lacedæmonian troops did not arrive—The Athenians were not in time to check the progress of Mardonius. They were forced once more to abandon their city—Again they retreated to Salamis—again, under Mardonius, the Persians, in the tenth month after Xerxes abandoned Athens, retook, and completely destroyed it. Then he passed the mountains which separate Attica

What answer did Aristides make to the Macedonian king?

Did Aristides disclaim all submission to Persia?

What acknowledgments, and what request did Aristides make to the Lacedæmonian envoy?

and Bœotia, and having *military stores* at Thebes, stationed his army along the river E-so-pus, from Platea eastward.

Forty thousand Lacedæmonians, under command of Pausanius, king of Sparta, and more than half of them Helots, joined the Athenians. Other Peloponnesians sent troops, and the combined army met at Eleusis; Aristides there took upon himself the supreme command of the forces, as had before been accorded to him. The army consisting of one hundred and eighty thousand men, now proceeded to Bœotia and took its position on that side of the Esopus, opposite to the Persian camp. They were soon obliged to quit this station, for the Persians fired arrows continually upon them when they endeavored to draw water from the Esopus. The next encampment was near Platea.

Here, while they were preparing for a battle, a dispute arose among the Grecians, which was near causing the troops of the different cities to separate, the consequence of which must have been, that the Persians would have subdued the whole country without opposition. The dispute, as is often the case, arose from a trifling circumstance. When an army is drawn out for battle, the right side of the line is considered the most honorable position.

All the army consented to give this post to the Lacedæmonians, as being the best soldiers, but the people of Tegea, a city in the Peloponnesus, insisted that they had a right to the left side, which was thought the next in rank, and which the Athenians also claimed. At length Aristides, by his prudence and good temper, put an end to the contest. "Place me and my Athenians," said he to the assembly of generals, "in what part of the line you will, and we will act so as to make it the post of honor." This spirited speech had such an effect that the Athenians were left in possession of the place they claimed.

What happened immediately after the departure of the ambassadors from Athens?

Where did the allied army encamp?

Did the Greek forces agree among themselves?

What dispute arose among the Greeks, and who decided it?

ARCHER.

SLINGER.



HEAVY ARMED SOLDIERS.

It is unnecessary and painful to dwell upon the particulars of battles in which so many of our fellow creatures suffered painful, and often lingering deaths, often leaving their families in misery and want. Those who escaped from the fight, after wandering about the country, were either killed by the peasants who met them, or died of hunger; so that out of the immense multitudes that Xerxes brought into Greece, very few returned home to tell their mournful story. On the same day that the battle was fought on land at Platea, the Persian fleet was attacked and destroyed by the Grecians at Mycale, a promontory of Asia Minor, near the island of Samos.

When Mardonius fell, it was a signal for flight to his whole army,—But whither should they go? Artabazus, the second in command in the Persian army, withdrew about forty thousand troops into Asia; of two hundred and sixty thousand more, left by Xerxes under Mardonius, about three thousand only are supposed to have escaped. The country was soon cleared of its invaders, who left behind in horses, camels, female captives, and golden vessels and ornaments, an amount of wealth which the Greeks of Peloponnesus hardly dreamed to exist.

Each would have seized, as it came to his hand, what he could find in the Persian camp, or about the persons of the slain, but Aristides caused the whole booty to be collected, and afterwards given in small and just portions to the victorious Greeks. One tenth was bestowed upon the erection of temples in honor of the gods, and another portion reserved to repair desolated cities.

One anecdote from Herodotus concerning this great event deserves to be repeated. After the battle was over, Pausanias, the Spartan king, entered the tent of Mardonius. The magnificent furniture and domestic slaves still remained unharmed. Pausanias, after admiring the elegant and sumptuous articles till then unknown to him, ordered the slaves to prepare a supper exactly as they were accustomed to do for Mardonius and his attendants. This order was instantly obeyed.

What was the conclusion of the battle of Platea?

What became of the Persian host after the battle?

What use was made of the treasure obtained from the Persians?

Did Pausanias admire the wealth and luxury of the Persians?

The table was covered with gold and silver vessels, and rich viands were displayed. Pausanias next commanded his frugal Spartan supper to be placed alongside of this luxurious feast. Little preparation was necessary, but being made he sent for some of the principal officers. When they were come, and perceived the different tables, "My friends," said Pausanias, "I desired your company that I might show you the folly of the Persian general. Living at home as you see here, he came thus far to take from us a pittance like this," pointing to his own humble meal.

B. C. 479. During the summer, the Greek fleet did nothing. It was collected near Delos, and the Persian, what remained after the destruction at Salamis, was equally inactive. It now lay off Samos. The island of Samos was completely under control of Persia, and one The-o-mes-tor was the governor. The Samians neither liked the Persians nor the Persian governor, and they contrived a plan to deliver themselves from both. They sent two of their citizens to the Greek fleet, who informed the commanders that not only the Samians, but all the Ionians were ready to revolt against the Persians, and join the Greek cause, if they could be assisted.

The commanders of the fleet detained one of the Samian deputies as a *hostage*. The reader may not understand the word *hostage*. In war men do not always speak truth. They tell lies to mislead their enemies. The Samians might have been paid or *bribed* by the Persians, to inform the Greeks that the Samians were friendly to them; and the Greeks when they should have gone to Samos might have found the Samians and Persians leagued together against them. The whole plan might have proved a *stratagem* invented to deceive and ruin the Greeks.

The Greek commanders knowing this was possible, answered the deputies thus:—"We will proceed to

How did Pausanias compare the luxury of Persia with the poverty of Sparta?

While the war was carried on upon the land, what was done by the fleets of both nations?

Why are *hostages* required by nations at war with each other?

Samos, but one of you must remain with us.—If you have attempted to deceive us, when we shall discover that fact, we will instantly kill the traitor whom we may detain." If the deputy were a deceiver he would doubtless confess it, rather than lose his life, but he remained as a *hostage*—a security that he spoke truth, and that the state which sent him was honorable.

When the Grecian fleet arrived at Samos they found the Persian force less than they expected. Many of the ships were gone to Phœnicia to lay up for winter. The Persians were surprised and alarmed at the approach of the Grecian fleet. Seeing their danger they drove their galleys on the opposite beach of My-ca-le, and leaving the ships, arranged themselves in order of battle, and waited the attack of the Greeks. They found also a considerable land force which joined them at Mycale.

B. C. 479. In this army the number of native Persians was small. Islanders, and Ionian Greeks, were a large portion of it. These favored the Greeks, and when the engagement took place, they obtained an easy victory. When the slaughter ceased, the Greeks remained quiet possessors of whatever the Persian fleet and camp had contained. The most valuable articles they carried on board their ships, and then burnt all the Persian vessels. The memorable victory happened on the same day with the battle of Platea, September, B. C. 479.

The Persians notwithstanding these defeats were not yet completely conquered. Many towns in Upper Greece still adhered to them, and others had never joined against them. Some of the islanders and the Ionian coast had joined the Greeks, but directly east of Ionia was the Persian territory, and the Ionians could hardly defend themselves. Chios, Samos, Lesbos, and other islands, swore to maintain the Greek confederacy, and to pay a certain part of the expense which might be incurred in prosecuting the still unfinished war with the Persians.

The Greek fleet proceeded to Thrace and took the

What illustrates the use of hostages ?

What was the condition of the Persian force ?

What was the result of the battle of Mycale ?

Was the Persian war now terminated ?

Chersonese from the Persians. It will be remembered that there was a Greek colony, and that there once resided Miltiades. When the Chersonese was recovered, the large property of Miltiades devolved to his son Cimon.

Till this time Xerxes had remained at Sardis. These fugitives from Mycale conveyed to him the unwelcome news of the battles of Platea and Mycale. He soon after departed for Susa, that he might remove himself far from all intelligence of the perpetual defeat to which his projects of conquest seemed to be doomed.

CHAP. XVI.

STATE OF THE WORLD DURING THE PERSIAN WAR.

OF all the allies of Persia, the most remarkable were the Phœnicians. Their small territory may be seen on the map. It lay at the head of the Mediterranean, partly opposite to Cyprus, and was properly the seacoast of Syria. The chief cities of Phœnicia were Tyre and Sidon. The Tyrians, and Sidonians were great merchants, and ingenious, industrious, and wealthy people. They had carried their navigation beyond the straits of Gibraltar, then called the Pillars of Hercules; and because their own territory was small, had established colonies in different parts of the Mediterranean. Carthage, on the coast of Africa, was the chief. Other colonies were founded by Carthage, and flourished in Sicily.

The island of Cyprus once belonged to the Phœnicians, but the Greeks expelled them. The Greeks also founded colonies in Sicily. Syracuse, Messina, Agrigentum, Gela, and others were Greek cities. The Phœnicians and Greeks were engaged in trade and navigation, so they settled upon the coasts of Sicily, and left the interior to the Sicels, and other native tribes who led a wild and pastoral life. About the time of Xerxes, Syracuse

Did the Greek fleet accomplish another victory after that of Mycale?

What became of Xerxes during these disasters to his forces?

What was the ancient character of the Phœnicians?

became distinguished under the Tyrant Gelon, as their chief was called. All the Sicilian cities were independent and carried on wars among themselves.

Gelon of Syracuse was a private citizen of Gela, but a man of wisdom and worth. The tyrant of Gela, Hippocrates was killed in a battle with the Sicels, and Gelon took his place. The aristocrats and democrats of Syracuse quarrelled, and Gelon reconciled them. Both parties loved him as a benefactor, and made him king of Syracuse. He joined the tyrant of Agrigentum, and together they defeated the Carthaginians, who had attacked the northern cities of Sicily, and established peace and order.

B. C. 491. Gelon made many neighboring cities subject to his laws, but they were wise and good laws, and caused the king to be respected by his people. Gelon commanded fortifications and other public buildings to be erected, so strong and well contrived that some parts of them remain to the present time. He also caused gold to be coined, a century before the Athenians coined money. The coins of Gelon were very beautiful; some of them are still preserved in Europe, in collections of medals.

Gelon once put the generosity and affection of his people to the strongest proof. After he had returned to his capital from the defeat of the Carthaginians, he called an assembly of the people. Gelon attended as a private citizen—he wore no armor—he had no guards. The assembly being formed, he rose and addressed them. He detailed his regulations for peace, and the wars he had undertaken, and “Now,” he concluded, “you have heard me patiently, I would further declare, that I have no ambition nor desire to be a king, except to do good. My only wish is to make you happy. If it be your will I will resign all my authority.”

When he ceased to speak, loud acclamations from all the people expressed their sincere love for him. “King—benefactor—and deliverer,” were the words they reiterated. “Long, long may he reign over us!” was their

What was the state of Sicily during the Persian war?

What powerful prince lived at this time in Sicily?

What were the happy effects of Gelon's administration?

exclamation. Satisfied of their cordial good-will, Gelon withdrew from the assembly, and afterwards continued his mild government of Syracuse. The citizens soon after passed a decree to celebrate this occasion. They caused a statue to be erected of Gelon in a citizen's habit; and above a hundred years after, certain ravagers of Syracuse spared the statue of the virtuous king.

The Greeks not only formed considerable settlements in Sicily, but also in Italy. Tuscany was anciently called Etruria, and contained Greek colonies before the age of Xerxes—so far back that historians have not determined the period. These Greek Etrurians were a very ingenious people. They formed beautiful vases, of which remains are sometimes dug up, and many are preserved in museums.

Temples in southern Italy of great magnitude and beauty, which were erected by Greeks, yet remain. There were settlements of Greeks all along the coast. The sciences and moral philosophy were better taught in them than in many cities of Greece Proper. "Crotona's sage, the wise Pythagoras, lived at Crotona; and Locri, in the south extremity, was once governed by a most able legislator.

Of Za-leu-cus the Locrian, the following circumstance is related. Zaleucus ordained that certain offences should be punished with the putting out of eyes. His own son was guilty of a crime of which this was the punishment. When this crime was proved, the by-standers were in great anxiety. They conceived that Zaleucus could not pronounce the dreadful sentence, yet they presumed he would not evade or break his own laws. His decision was, to put out one of his own eyes, and one of his son's. The *conduct* of Zaleucus was exceedingly upright and disinterested, but his law in this instance was neither wise nor humane.

What appeal did Gelon make to the affections of his subjects?

How was that appeal received, and how was Gelon celebrated?

Who were the Etrurians, and what were their arts?

What was the state of science and arts among the Italian Greeks?

What anecdote of Zaleucus the Locrian is related?

Before we return to the Greeks we will look over the map of Europe, and consider the situation of the world five centuries almost before Christ. Persia, except Arabia, held all that part of Asia which lies west of the Euphrates, under her control—Egypt was also subject to Persia.—The Greek cities of Italy were flourishing in wealth, science, and arts.—The inhabitants of middle Italy were mountain peasants little known beyond themselves.

Rome, a city of the Tiber, was spreading her conquests over the adjacent countries. Carthage and certain dependant cities of Phœnician origin dwelt in security in Africa. Spain had a few Carthaginian cities on her southern coast, and supplied gold from her mines to Carthage. Her inhabitants were rude people, and unknown to the civilized world. A Greek colony, Massilia, existed in Gaul, else that country retained its primitive barbarism. The Sicilian Greeks under Gelon were in the most enlightened, prosperous, and happy state among civilized men. Britain and all northern Europe were yet barbarous.

CHAP. XVII.

MORALITY OF ANTIQUITY.—THEMISTOCLES IN EXILE.

BEFORE we proceed with the history of Greece it is necessary to say that in former ages a very different conduct was allowed between states than that which was practised among private citizens. *Morality* teaches what is right and wrong. "Thou shalt not steal." "Love thy neighbor as thyself," are moral maxims. "Speak the truth always, and nothing but the truth" is an excellent moral rule. Many people among the ancients admitted these *principles*, or rules of conduct to be very good, between private individuals.

What was the state of the civilized world five centuries before Christ?

What was then the condition of southern Europe?

What portion of the world is not in this survey of civilized men, and why?

What is morality, and how regarded by the ancients?

Still they had another principle called Policy, it was in fact extreme selfishness in regard to the affairs of state. This policy, made *Statesmen*, such as Themistocles, and others, desire all manner of advantages for Athens, or any native state without regard to other nations. Two nations that made a *treaty* or agreement among themselves, would not break their agreement, but where no agreement existed, the stronger of two states would inflict all manner of oppressions upon a weaker. Those who remember the cruelty of Sparta to Messinia will understand this.

Besides seizing their property and persons, nations of antiquity would deceive others. Their artifices they called prudence and political wisdom. The Bible calls this false wisdom "foolishness." When the weak and unwary were outwitted, they would be laughed at for their credulity, by these worldly-wise men, and their deceivers would be commended for ability. This was a wrong way of thinking and acting—now we know better. Since Christ came into the world we have learned that "God careth for all," that "his tender mercies are over all," and we must imitate him in every transaction of life, and not oppress or deceive, nations or individuals.

Let us go back to Themistocles, and see whether his policy is to be commended. The Athenians returned to their city, but they found it uninhabitable. Only a few houses which had been occupied by Persian officers remained. But being freed from any fear of another attack from Persia, they turned their attention to the rebuilding of their city walls, which had been destroyed in the late war. It would scarcely be thought that any objection could be made to an undertaking so reasonable. The Lacedæmonians, however, objected to it. Their excuse was, that if the walls of Athens were rebuilt, and the city were again taken by the Persians, it would be impossible to drive them out of the country.

The truth was, they began to be jealous of the increasing power of Athens. They perceived that this city had

Did ancient *politics* proceed on the rules of morality?

Did the politics of antiquity recommend universal humanity, and perfect sincerity, and does the Christian religion teach a higher wisdom?

Who hindered the Athenians in fortifying their city?

obtained great renown by its exertions against the Persians; that it had triumphed both by land and sea—and they feared if it should be fortified with a strong wall, it might equal, if not exceed their own in power, and become the chief of the Grecian commonwealths. They therefore sent ambassadors, to remonstrate with the Athenians, against fortifying their city. Themistocles, who was still a leading man at Athens, saw through their design, and resolved to baffle it.

Themistocles told the Spartan ambassadors that the city would be exposed to any pirates and robbers that might choose to enter it, if it should have no walls; but in order to settle the matter amicably, they might return to Sparta, and say that the Athenians would send ambassadors to the Lacedæmonians who would satisfactorily explain their plans of defence. Themistocles procured the function of ambassador to Sparta, and was to be accompanied by Aristides and another citizen.

Themistocles set out first for Athens, and requested his colleagues to follow in a certain time. On departing he gave orders that freemen and slaves, men, women, and even children must labor, upon the walls, night and day—not a person must be idle, nor a moment lost—and he was rigidly obeyed. When he arrived at Lacedæmon, he told the king of Sparta he could not proceed to business till the other ambassadors should arrive. After sufficient time had been gained, they did arrive.

The Spartans meanwhile accused Themistocles of deceiving them. He told them to send three trusty citizens who might report the true state of things in Athens. They did so. When the Spartan citizens reached Athens they were treated very respectfully, but were detained as *hostages* or securities, to prevent the Athenian deputies from being injured, when the Spartans should be informed of the artifice of Themistocles.

At length, when he was informed that the walls were raised to a height sufficient to defend the city, he went

What was the policy of the Spartans at this time?

What answer did Themistocles make the Spartan ambassadors?

What instructions were given to the Athenian people, and how did they succeed?

What measure did Themistocles recommend to the Spartans, and for what purpose?

boldly to the assembly of the Spartans, told them what was done, remonstrated with them on the injustice of their endeavor to secure their own power by keeping their allies weak, and warned them that any attempt to injure him for the part he had taken, would be visited on those Spartans who were now in Athens. The Lacedæmonians saw through the artifice, but it was too late; they therefore concealed their anger, and sent home Themistocles with honor.

The whole transaction proceeded through fear of a quarrel with Sparta. That proud state loved to domineer over the rest of Greece, and Athens was resolved very properly to maintain her own independence, but if possible to involve herself in no new war. Themistocles rendered in peace services to Athens as important as he had ever done in war. He improved the harbor, and fortified the city in the strongest manner. But the same cunning which he had exhibited at Sparta was shown another way and more offensively. He was employed to collect money from the islands, and it was supposed that he took a considerable portion for himself.

Themistocles loved to be richly dressed, to give elegant entertainments, and to appear abroad with a sumptuous array of horses and servants. The poor citizens of the city did not like this luxury. They said it was easy for him to spend the people's money—that he did not live like the modest and humble Aristides—and that perhaps he would try to make himself their king. At last they resorted to the Ostracism, and he was banished from the city he had so faithfully *served*.

No state ever before had such a fleet, such naval arsenals, such naval skill and discipline, as Themistocles, by his genius and perseverance had put in possession of the Athenians, and which was left now to their management. The best use of the navy was to prevent the Spartans from renewing the war—to expel them from every Greek

When did Themistocles declare the truth to the Spartans, and how did they receive it?

Why did Themistocles take such a course, and did he render other services to Athens?

What were the habits of Themistocles, and what was the consequence of them?

What was the prosperity of Athens, and who commanded the fleet?

city, and to scour the Egean of their ships. Upon Aristides and Pausanias of Sparta, the command was bestowed, and they proceeded to the Propontis, (sea of Marmora.) Pausanias proved himself to be unworthy of the trust, and it devolved upon Cimon.

It was told that after the defeat of Mardonius, Pausanias took occasion to compare the luxury of Persia with the poverty of Lacedæmon. That luxury which he affected to despise, corrupted him. The coarse attire, and ordinary fare of the Spartans, seemed to him sordid and miserable. Demaratus, a king of Sparta and a relation of Pausanias, had been banished. He took refuge in the Persian dominions.—The king of Persia bestowed on Demaratus three cities, and he lived in splendor, which Pausanias also preferred to the name of king of a race of rude warriors.

To obtain similar luxuries for himself, Pausanias offered the Persian satrap Artabazus, to deliver up the fleet to the Persians. Artabazus received the proposal graciously, but it would take some time to effect this treachery. Pausanias elated at the prospect of wealth and grandeur which lay before his imagination, forgot that he was not already a Persian satrap. He took upon himself the state of one,—his dress, table, and all his arrangements were Asiatic. He even formed a guard of Median and Egyptian attendants.

This unsuitable pomp disgusted all the officers of the fleet, and they refused to serve under Pausanias, therefore he was sent back to Lacedæmon. His treasonable correspondence with Artabazus was not known at Sparta, and it was contrary to the Spartan custom to investigate the conduct of the descendants of Hercules very minutely, so that Pausanias was in no great danger of detection. All the kings of Sparta were descended from that hero.

Upon whom was the command of the fleet conferred, and to what service was it destined? Was Pausanias an honorable man?

What befel Demaratus of Sparta?

What treachery did Pausanias meditate?

What was the situation of Pausanias at Sparta?

Pausanias therefore renewed his correspondence with Artabazas, though he could no longer offer him the Grecian navy. To keep the matter secret, it was agreed upon that the slaves who carried the letters from one party to the other, should be put to death as soon as they had delivered them. But this horrid expedient to prevent discovery became the very means by which the wicked plot was detected. One of these slaves on being sent with a letter by Pausanias, having observed that none of his fellows who had been despatched on a similar errand before him, ever returned, was tempted to open the letter, to discover the cause. On reading its contents, he went to the Ephori, whose duty it was to inspect the conduct of the kings, and revealed the whole to them.—These officers would not punish their king on the mere evidence of a slave. It was contrary to their laws.

The Ephori commanded the slave to repair to the *precincts*, or neighborhood of the temple of Minerva, near mount Tenarus, as if he fled to a *refuge*. It has been mentioned that the ancients never forced the greatest criminal from an altar. They also directed the slave to erect a hut of green boughs, beneath which to shelter himself, and behind which a witness might be concealed. When Pausanias learned that his slave, instead of carrying his letter, had betaken himself to the temple, he was alarmed, and immediately sought the man. He found him sheltered under the boughs, and eagerly inquired why he was there, and what was become of the letter intrusted to his charge?—The whole conversation which then passed between them was overheard by persons who were stationed behind the hut.

Those who had refused to *receive the testimony*—that is, to believe the word of the poor slave, when they listened to his own words, were convinced of the *treason* of Pausanias. One of the listeners, more his friend than the rest, contrived to inform him while he yet continued near the temple that all was discovered. Pausanias, upon hearing this, immediately rushed into the sanctuary. No

How was the treason of Pausanias discovered?

What happened to the slave of Pausanias and to himself?

What convinced the Ephori of the guilt of Pausanias?

one dared to force him thence, such was their respect for their religion, which forbade them, but it was necessary to the public peace and safety, that he should die.

They then walled up the entrance to the temple, and there he starved; but he did not die there. It would have been accounted a *profanation*, or disrespect to a place of religious worship, if a criminal had been permitted to die within the walls. After a few days Pausanias was brought out, but he was dying with hunger, and he expired immediately.

During these transactions, Aristides together with Cimon commanded the fleet, in the most successful manner. The former soon after ended a long and honorable life. He lived and died without acquiring any fortune. Indeed he did not leave money enough to pay for his funeral, but the Athenians bestowed this last respect upon him, and gratefully honored his memory. They conferred upon his daughters, and his only son, Lysimachus, sufficient property to make them comfortable and respectable as long as they lived. It is delightful to contrast the end of this honest, just, and patriotic man, with the deplorable death of the base and contemptible Pausanias.

The crimes of Pausanias brought new calamities upon Themistocles. The Lacedæmonians said, that he was informed of the treachery of Pausanias—that perhaps he connived in it; and they demanded of the Athenians wherever he might be, that he should be summoned to appear before a court of deputies from all the confederated states, and there answer for his conduct. The Athenians who had banished Themistocles, willingly enough consented to this proposal.

Themistocles had spent the time of his banishment at Argos and other places in Peloponnesus. He heard that an order to apprehend him was issued, and either he was not innocent, and could not clear himself, or he could not trust the honor and justice of his judges, so he chose

How was Pausanias punished?—What was the end of Aristides?
What prosecution was instituted against Themistocles?
Why did Themistocles take flight, and whither?

rather than to stand the trial, to fly from their tribunal, to the island of Cor-cy-ra, (modern Corfu.) He fled on the first information of his danger. There he was kindly received. The Cor-cy-re-ans honored his character, but they dared not protect him. They were afraid the Athenians would punish them.

The territory of Molossis lay opposite to Corcyra, and thither Themistocles pursued his flight. He might well have feared the king of Molossis, because in some transaction of that king with Athens, Themistocles had highly offended him, and consequently might dread his *resentment*, for the ancients accounted *revenge*—the returning of evil for evil, a duty—but the unfortunate fugitive had no other asylum at hand.

In order to understand the history of individuals, it is necessary that the manners of the Greek people should be somewhat known. In the age of Themistocles there were no inns. Few people travelled. The civilized and commercial Greeks *sailed* from one place to another, because their towns were on, or near the coast; and when any person had occasion to travel by land, he stopped at houses on the way, where he was kindly treated, and detained till he was ready to depart, no questions being asked who he was, or whither he was going, till his wants were supplied.

Hospitality, or a generous reception of friends and strangers, was esteemed a sacred duty. A man was despised, who neglected, insulted, or betrayed a *guest*; and the guest who was ungrateful to his *host*, or entertainer, was equally contemned. When a man was banished, he was forced to ask compassion of strangers. Such an unfortunate person would sometimes enter a strange house, and without uttering a word would sit down among the ashes upon the *hearth*, and by his looks express his forlorn condition.

The *sacred hearth* is a common expression—it means that confidence, and good will, belong to the domestic circle around the hearth, and it would be a great crime to do

Why did Themistocles fear the king of Molossis?

What accommodations were furnished to travellers in ancient times?

Did ancient hospitality extend to banished persons?

What is meant by the phrase "sacred hearth"?

an act of treachery there. The master of a house would on no account drag an unfortunate exile, or criminal, from his hearth. Themistocles knew this when he threw himself upon the generosity of Admetus, king of Molossis.

When Themistocles arrived at the dwelling of Admetus, he applied to the queen for assistance, on account of the absence of the king. He informed her who he was, and expressed a fear that her husband's displeasure against him, might make her loath to receive him. The queen told him by one expedient he might prevent her husband from revenging himself. It was to take his place upon the domestic hearth, and thus, with their infant son upon his knees, to await the return of Admetus. When the king, soon after, entered his door, he was surprised to see his little boy in the arms of a stranger.

Themistocles knew that he was safe. Admetus did not instantly recognise him, but when he learned who he was, the condition of his guest touched his heart. He listened to all that Themistocles had to say of the jealousy of the Spartans in demanding a prosecution against him, and the ingratitude of his countrymen in following it up. "He could hope nothing from those people or their confederates," he said, "he could only conceal himself from their cruel pursuit of him." Admetus forgave the past, and took Themistocles into favor.

The Lacedæmonian and Athenian messengers got information of the retreat of Themistocles, and they now applied to Admetus to deliver him up. He answered them, that he wished not to give offence to the Lacedæmons, but their messengers must remember, that hospitality was a duty which religion commanded. The hearth, to the stranger, was holy as the altar—both were asylums of outlawed, outcast men. The messengers admitted the propriety of this denial, and left Themistocles in safety at Molossis.

Molossis was an uncultivated district, west of Thessaly. Its rude inhabitants dwelt in ignorance of the affairs of Greece—they had taken no part against the Persians,

How did the queen of Molossis receive Themistocles ?

Did Admetus act generously towards Themistocles ?

What answer did Admetus give the pursuers of Themistocles ?

and the Persians never thought of disturbing them. Themistocles must have been grateful to Admetus for preserving his life, but he wanted a permanent home for himself and his family, and therefore he left the king and queen of Molossis. Admetus assisted him to cross the mountains and the country of Macedonia, to the port of Pydna, on the Egean.

Themistocles was a very noble looking man, and known to all the principal Greeks as the founder, and one of the commanders of the boasted Athenian fleet, so he might easily be discovered any where, and seized and delivered up to his pursuers. They who should deliver him up, were sure of being richly paid. Aware of all this, he disguised himself and looked so strangely that no person could easily recognise him. In his disguise Themistocles went on board a merchant ship at Pydna, in order to go in her to Asia.

During the passage great hazard occurred. Bad weather drove the vessel to the island of Naxos. Here lay the Athenian fleet under command of Cimon. Hundreds of men in the fleet knew the renowned Themistocles—there was the utmost danger that he would be detected. In this anxious state Themistocles told the captain who he was, that if he should betray him, the Athenians would only punish him for having favored an outlaw, and that if he would not suffer his men to go ashore, but proceed to Ephesus, he would abundantly recompense him. The captain did as he was requested, and happily escaped.

It may be asked where was Themistocles to get money. He meant to apply to the Persian king. Though he had been the enemy of the Persians, the war was still unfinished, and the king knew it was better for him to give Themistocles money to stay quietly in his dominions, than to have him in Greece planning defeat to the Persians, or fighting against them. Themistocles knew this

On what account did Themistocles quit Molossis, and whither went he? How did Themistocles prevent himself from being detected?

What accident retarded the escape of Themistocles, and how was it at length effected?

On what account did Themistocles expect money from the Persian king?

was the king's *policy*. Now he was forced to do what the Greeks had accused him of doing—receive money from the Persians.

When Themistocles was first banished from Athens he resided, as has been mentioned, at Argos. In that city he had many friends. When his property was *confiscated*—that is, when the government decreed that houses or any other property then belonging to him, should no more belong to himself or his family, but should be taken by the state, it happened that money and other valuable articles of this property were not known to the enemies of Themistocles. His friends preserved, and afterwards conveyed such property with his wife and children into Asia.

B. C. 465. A Persian noble at Ephesus received the exiled Themistocles with respect, and attended him to the country. Xerxes was *now* dead, and Artaxerxes reigned instead of him. Of him Themistocles respectfully demanded protection. The king gladly afforded it. His reception at Susa was such as no Greek had ever before experienced, and the king conferred upon him the government of a province with three *tributary* cities; one to supply him with bread; another with meat; and the third with wine, to support the state of a prince.

In return for all this Artaxerxes expected Themistocles to assist him against the Greeks. He could not willingly destroy their prosperity—he had built up the power of Athens—he could not wish to ruin his own work—Some historians say he chose rather to die by his own hand than do this, and others that he lived and died at Magnesia in Lydia. According to Plutarch, he died in his sixty-fifth year. A magnificent monument in honor of him was built in the agora of Magnesia. It was standing six centuries after, but has long since mouldered and vanished.

He is supposed to have lived twenty years after his banishment, and sixteen after his arrival in Asia. He desired that his bones might rest in his ungrateful country, and it is said that his remains were transported thither. His family afterwards returned to Athens, and was received honorably. His daughters married Athenian

Was all the property of Themistocles confiscated?

How was Themistocles received at Susa?

What contradictory accounts are given of Themistocles' death?

citizens; and though none of his posterity were eminent, they were not a disgrace to the memory of their great ancestor.

The great failing of Themistocles was selfishness, which made him accept bribes for himself when he should have required money for the state. His actions show his great capacity, first in discovering what was best to be done, and lastly in doing it, or making others do it.

CHAP. XVIII.

CIMON.—EARTHQUAKE AT SPARTA.—DEATH OF CIMON.

THE Athenians boasted much of their *freedom*, and their republican government. All measures of importance to the state were determined by the people. But it was necessary that one individual, or more than one, better informed and wiser than the citizens generally, should recommend what was best to be done. This popular leader was sometimes a general of the army, or commander of the fleet. We have just seen, in Aristides and Themistocles, examples of such men. We have also seen that the Athenians, though they needed a guide to the public councils, never liked the same person long, and became persecutors of the very individual who had conferred upon them the greatest benefits.

The death of Aristides, and the banishment of Themistocles left Cimon without a rival in Athens. Being the son of Miltiades, he was honored for his high birth. Amiable manners, a benevolent heart, great talents, and perfect uprightness, gained for him universal love and confidence.

B. C. 470. In the ninth year after the battle of Platea, Cimon took the sole command of the navy. It will be remembered that the Ionians of Asia, and the

What became of his remains, and of his family? What was his chief failing?

Could the Athenians govern themselves without a popular leader?

Were the Athenians capricious—and who succeeded Aristides and Themistocles in their favor?

islanders, had revolted from Persia, and submitted to Athens, and moreover had sworn to continue the war against the Persians ; but during nine years they became tired of furnishing money for a war that was not concluded, and they liked the Persian dominion as well as the Grecian, therefore, many of them gave up their allegiance to Greece, and returned to that of Persia.

To punish these disaffected and unfaithful allies now became the chief object of Cimon, and he succeeded in reducing them, and in defeating their protectors also, indeed he drove the Persian ships wholly out of the Egean sea. He took the city of Byzantium, which was situate on the strait that connects the Propontis with the Euxine or Black Sea, on the spot where Constantinople now stands ; and then, sailing southwards by Rhodes, along the coast of Cilicia in Asia Minor, he followed the Persian fleet to the river Eurymedon, up which they sailed in hopes of escaping him, and attacked and destroyed their vessels ; then landing his men, he fell upon the land army, which had marched to relieve them, and cut it to pieces ; after which, re-embarking his soldiers, he sailed out from the river in quest of a squadron of Phœnician galleys, which were coming to join the Persians, and routed them also.

This defeat so broke the naval power of Persia that their ships were afterwards no longer to be seen in the Egean sea.

Notwithstanding the princely liberality of Cimon, he was destined like his predecessors to experience the fickleness of the Athenian people. He was not only careful of their pleasure, but anxious to preserve all their foreign possessions—A certain island revolted, he went in the fleet to punish the revoltors. When he returned, the people did not greet him with their accustomed affection, they said he had not done all that he might have done—he should have invaded Macedonia whose king had once come to Athens to persuade her to submit to Persia.

It has already been shown that the Greeks felt *patri-*

On what account did many allies of the Greeks revolt to Persia ?

Did Cimon succeed in punishing the revoltors ?

Did the Athenians display their accustomed fickleness towards Cimon ?

otism—the love of a man's country without regard to the rights of other states and people, but that they knew not the obligations of *philanthropy*, or general humanity. Their unreasonable demand that Cimon should make war upon the Macedonians shows this. When Cimon perceived the injustice of the Athenians towards himself he felt indignant. He had spent his life in performing the most important public services for them, and in studying their gratification, and now they blamed him for conduct which his own heart approved.

In a public assembly he addressed them thus: "Athenians, you are displeased that I have not carried war into the territory of Macedonia. I wage war not upon mankind, but upon your enemies. I esteem the Macedonians. They are a virtuous people though they are not rich. I value their good qualities beyond the possession of riches. I have, it is true, brought home wealth to you, but it was the spoils of those who broke their obligations to you, or who took part with your foes, not of men that have done you no wrong."

For ten years after the battle of Platea the Greeks continued to improve in every respect, Athens more particularly. The sciences and arts, such as geometry and architecture, music and painting, besides poetry and philosophy were all cultivated. Theatres were erected and schools were opened. Three very distinguished poets Eschylus, Sophocles, and Euripides wrote beautiful dramas, and statues were placed in different parts of the city.

The wealth taken from the Spartans enabled them to pay for all this, and the leisure enjoyed by great numbers of the people gave them time to attend to the fine arts as well as the useful. The Greeks exhibited in them all; the finest taste the world has ever seen; and to this day, the

Did the ancients understand and practise universal humanity, and how did Cimon regard their treatment of him?

How did Cimon remonstrate with the Athenians?

Did the Athenians improve as a people?

What encouraged the arts among them?

remains of their arts—ruins of temples and statues are the most beautiful in existence.

The last expedition of Cimon brought large increase of wealth to Athens. He took freely from those he subdued of the rich products of their soil and their labor. Greece had won more at Platea, but no return from abroad had ever before brought home such treasures. Part of these spoils was paid into the treasury, part was bestowed upon the officers who had fought for it, and a tenth was consecrated to religious uses. A large portion was conferred upon Cimon. Cimon however bestowed his wealth for the most part in acts of bounty to the people.

A table was daily spread in his house for the poorer citizens, who were invited from the agora and other places of resort. Cimon was generally attended by a large retinue, who were handsomely clothed; and if he met an elderly citizen ill clad, he directed one of his attendants to change cloaks with him. To those poor who had seen better days he showed the most delicate compassion, giving to them as he found their circumstances required, and never making them ashamed.

The climate of Greece was delightful, and the people loved exercise in the open air. Besides gardens for the common people, Cimon caused long sheltered colonnades called porticos to be erected, and under those the most famous philosophers walked, and the more refined of the citizens resorted to their conversation. A wood near the city he cleared up, and formed in it elegant walks. At short intervals refreshing fountains of water were opened. He also planted trees for shade in many parts of the city, among others the beautiful plane-tree.

The Grecians, being now free from the fear of another invasion of their great enemy, the Persians, began to quarrel among themselves.—The chief cause of these disputes was the mutual jealousy between the Lacedæmonians and the Athenians. Each of these states wished

What appropriations were made of the riches obtained by Cimon?

Did Cimon use his money liberally?

What embellishments did he bestow upon Athens?

When the Persian war ceased, did peace ensue among the Greek states?

to have the chief command in Greece. The Lacedæmonians had been, and still were, most powerful by land. The education given to them during their childhood and youth, under the strict laws of Lycurgus, could not fail to make them excellent soldiers. The Athenians were superior to all the other states of Greece at sea.

The enmity which was daily increasing between these states did not show itself all at once. The Lacedæmonians were engaged in endeavoring to suppress a rebellion that broke out among their Helots or slaves, when an opportunity to relieve them offered itself to those people, and an awful calamity overtook the Spartans. At midday, and with a violence before unheard of, an earthquake shook their city. The youth, it being the hour of exercise, were at the gymnasium.—Great numbers of them were crushed by the fall of that building. Multitudes of both sexes were killed in the fall of houses and fragments of rocks. Twenty thousand persons perished. The slaves immediately after this event took up arms against their masters. They fought with so much courage that the Lacedæmonians found themselves unable to bring them back to their former state of slavery, and, therefore, very reluctantly, applied to Athens for assistance.

The people of this city were unwilling to afford the aid they sought. But Cimon advised them on the present occasion to help the Lacedæmonians, for it was a favorite object with this great man to keep all the Grecian states on good terms with each other, so as to be able at all times to turn their united strength against their common enemy, the Persians. He succeeded: an army was sent to Laconia, and the wretched Helots were again brought back to their former slavery. However, the Helots rebelled again soon, and the Athenians were again applied to for assistance. But when their army approached Sparta, the Lacedæmonians, who again became jealous of them, refused to allow them to come nearer, pretending that they had put an end to the second rebellion by themselves.

What calamity happened to Sparta, and what was the consequence?
Who advised the Athenians to aid Sparta, and what followed?

This treatment of the Spartans was highly offensive to the Athenians. The former had asked assistance of them—they were reluctant to afford it,—Cimon urged them to help those distressed people—and now they were insulted by that very people.—“Cimon himself,” said they, “is the occasion of this affront put upon us,” and they felt against him a displeasure that he did not deserve. *Phi-lo-co-nes*,—that is, *lovers of the Spartans*, was an epithet given to him and his friends. Cimon had three sons, they were called Lacedæmonius, Thessalus, and Elius, as a mark of respect for the states of Lacedæmon, Thessaly and Elis.

This was done to show the Athenians that other states besides Athens, were honorable; and they declared this circumstance proved that Cimon was no patriot. They now put together all the frivolous objections against him which have been mentioned, and resorted to the Ostracism. He was banished, and went to his estate in the Thracian Chersonese where he resided five years, which his countrymen and their allies spent principally in quarrelling among themselves.

As soon as Cimon was gone, they felt the want of him. They had not confiscated his fortune, so they could not employ his money as he had done, and no man could entirely supply the loss of him. At the end then of five years he was recalled.—When a people have been long employed in war, and peace follows, that part of the community which were soldiers have nothing to employ them. They have no fields to cultivate nor any trades to pursue, so they become idle, discontented and troublesome to the peaceful citizens.

Cimon on his return to Athens saw this, and he thought that it would occupy the minds of the disorderly if they could be employed in some foreign enterprise. Though Cimon was in many respects a wiser man than people in that age generally, he was not always good enough to refrain from unjust and cruel wars. The island of Cy-

What reproach to Cimon followed the affront from Sparta?

What further injustice was shown to Cimon?

Did the Athenians regret Cimon's absence, and what disorders usually result from wars?

What was the last expedition of Cimon?

prus, being rich and powerful had declared itself independent, and he thought proper to reduce it to subjection. To effect the reduction of Cyprus, Cimon proceeded thither with the fleet, and besieged Citium, one of its towns, but before the enterprise was accomplished, he died in his fifty-first year. His remains were conveyed to Athens and buried there.

CHAP. XIX.

PERICLES—EXTENT OF ATHENIAN EMPIRE—BATTLE OF TANAGRA—PROSPERITY OF ATHENS.

DURING the banishment of Cimon, while the Athenians were occupied in those contentions which have been already noticed, a man of eminent talents as a popular leader arose among them. This distinguished individual was Pericles, who was in many respects different from the chiefs who had appeared before him. Pericles derived extraordinary advantages from nature and fortune. He was the son of that Xanthippus who prosecuted Miltiades, and afterwards commanded the Athenian forces at the battle of Mycale. His mother, Agariste, belonged to the Alc-mæ-on-id family, one of the proudest of Athenian nobility, which had been the principal in expelling the sons of Pisistratus.

Notwithstanding the republican character of the Athenian government, even the democratic party felt a sort of veneration for the aristocracy. A class of nobles existed with dignities peculiar to themselves, and certain individuals among them, when they entered upon the public service were the more looked up to on account of their illustrious ancestors. His high birth therefore recommended him to his fellow citizens. Xanthippus perceived in his son the promise of great abilities, and he cherished his genius by a suitable education. An-ax-ag-o-ras, the most emi-

What eminent person arose in Athens during the banishment of Cimon, and who were his parents?

Was high birth of any consideration at Athens, and what was the education of Pericles?

nent moral philosopher of that age, was the instructor of Pericles, and all the eminent poets and philosophers who resorted to Athens from other cities, or who resided there, were the associates, and formed the taste of the son of Xanthippus.

It was observed by old men, who remembered Pisistratus, that Pericles resembled him, and as the democratic party at Athens dreaded and hated the power which Pisistratus had exercised, they felt a prejudice against a man whose genius and whose manners seemed naturally to assert superiority; and Pericles, who knew this, did not push himself into notice till he found a favorable opportunity. When Aristides was dead, and Themistocles exiled, and Cimon also was in banishment, or abroad in the public service, Pericles thought it a proper time to show himself in the assembly of the people.

Pericles did not become famous like Miltiades for his military genius; nor was he honored and trusted for exemplary justice like Aristides; neither did he astonish his contemporaries by daring and far-sighted enterprise like Themistocles, or command their respect by spotless integrity and disinterestedness like Cimon,—still he made his fellow citizens love and admire him. Persuasive eloquence was his talent. Whatever he wished them to do, he represented as their highest interest and happiness, and he made them believe that he was their best friend, and that he could instruct them in whatever should result in their advantage and glory.

While Cimon was banished, the spectacles and public amusements, which that generous man had afforded the Athenians could not be supported without some new provision, and Pericles thought of a plan by which the same entertainments might be multiplied and continued. By the laws of Solon, the Areopagus was intrusted with the charge and use of the public money. The assembly of the people decided whether any enterprise should be undertaken by the state—the Areopagites allowed as

What retarded the exercise of Pericles' abilities, and when did he first distinguish himself?

How did the talents of Pericles differ from those of certain illustrious men, his predecessors?

What change in the Constitution of Athens did Pericles introduce?

much or as little money as they thought fit to pay for it. Pericles recommended to the assembly to *reform the constitution*, or alter the laws in respect to the revenues,—to deprive the Areopagites of their charge of the treasury, and to take upon themselves the control of the public money.

Nothing pleases ignorant and selfish men more than the control of money. The Areopagus only expended as much of the treasure of Athens as was necessary to defray the expenses of the army and navy, and to pay the people who attended the assembly, and the magistrates who served the state; and they also paid for the erection of the public buildings—saving as much as possible for *emergencies*—that is, for unexpected necessities, as seasons of sickness, or invasion of enemies; and this frugality was only a wise economy, which provided equally for the present and future. The people did not understand this, and they entered readily into the views of Pericles who aimed, as they thought, only at their benefit and gratification; and at his suggestion took upon themselves the function of appropriating the finances of the state.

In order to gratify the people still more, and to gain their affections more completely, Pericles pronounced that a larger compensation for attendance on the courts, and in the assembly was expedient, and they gladly voted themselves augmented pay. But the treasury was not a fountain, from which money always flowed. The more was taken from it, the more was necessary to supply it with, and the assessment of tributes was increased to meet the increased expenses of the state.

When the islands submitted to Athens, Aristides had laid a light contribution upon each, and this was readily complied with, but under the system of Pericles the exaction was greatly advanced. And in addition to this, another source of emolument was resorted to. The islanders and other allies were no longer permitted to hold courts of justice in their own cities, but all *litigation*, or disputes settled by a decision of court, was required to be brought

Did the Areopagites exercise their authority over the treasure of Athens judiciously?

What measures did Pericles take to flatter and enrich Athens, at the expense of her dependents?

to Athens, where the expenses of lawsuits, of course, became the profit of that city.

The allies would have revolted from this oppression, but the Athenian navy was strengthened, and they were made submissive through fear of a military and naval force which, should they give the least provocation, might destroy them without any regard to justice. The money thus obtained was bestowed under direction of Pericles in the encouragement and recompense of painters, sculptors, architects, poets, and philosophers—in the erection of temples and theatres, and in the multiplication of festivals, and magnificent spectacles; and if it were not always honorably gained, was, for the most part, generously and usefully expended, in improving the arts, and refining the tastes of the people.

While Cimon lived, Pericles was contented to be the second person in the Athenian commonwealth: when that great man was gone, he was of course the first, and he sometimes exerted his authority at the head of military enterprises, and sometimes as the leader of the public councils; and during his administration Athens arrived at her most extensive power and wealth, as well as at the highest perfection in the arts.

B. C. 448. The Athenian empire as it is called, now comprehended, either by means of alliance or the establishment of colonies, extensive authority on the coasts of Upper Greece. In Peloponnesus, Argos and Achaia were held in alliance. The large and fruitful island of Eubœa was among its dependencies. All the Greek islands, except Melos, Thera, and part of Crete; and most of the Greek settlements in Asia Minor and Thrace; and those on the borders of the Hellespont and Propontis, acknowledged the sovereignty of Athens. But notwithstanding the extent of the Athenian power,

Why did the dependencies of Athens submit to these oppressions, and what use did Pericles make of the Athenian revenues?

What consequences to the state resulted from the policy of Pericles?

What was the greatest extent of Athenian power?

it was every where held precariously. So much was required for Athens that the dependencies became degraded and comparatively unproductive, or they revolted from a hateful domination, and the insecurity of her possessions kept Athens in a state of incessant vigilance. Sparta, though not always at open enmity with Athens continually kept alive the spirit of ill will; and both states, wishing to be chief in Greece, lived in constant rivalry. Some of the smaller dependent states, such as Corinth, and Megara, would be in alliance either with Sparta or Athens; and when their allies quarrelled together, the superior powers would take the part of the dependent, and thus commence hostilities in behalf of the injured or provoked inferior.

B. C. 461. It will be remembered that Sparta sought the assistance of Athens against the revolted Helots, and afterwards rejected Cimon's aid, thus giving cause of disaffection and revenge to the Athenians. This provocation was not forgotten by the latter, and five years after, they found occasion to show their resentment. Phocis and Doris, took up arms against each other. Doris was regarded as the parent country of Sparta, and that state sent forces, under the command of a general named Nic-o-me-des, to aid the Dorians. Nicomedes was successful, and compelled the Phocians to yield, and accept the conditions offered by Lacedæmon.

Megara and Corinth, which lay together, were hostile to each other. Athens took part with Megara, and Sparta with Corinth. Megara was so cordially joined to Athens that the latter could command her territory entirely. By looking on the map of Greece it will be perceived that the Spartan general might conveniently pass through Megara in marching from Phocis into Peloponnesus, and the Athenians formed a plan to prevent his passage and thus come to open violence. Nicomedes, however, for a time disappointed them, and staid quietly where he was.

Did Athens live in security and friendship with her allies and dependents?

What provoked the Athenians against Sparta, and what event afforded them occasion to resent the affront put upon them by Sparta?

How did the Athenians prepare to commence hostilities with Sparta?

B. C. 456. The Athenians, vexed that Nicomedes did not attempt the passage of their territory, raised an army of thirty thousand men, including soldiers, and slaves that attended them, and marched into Bœotia, where they attacked the Spartans. Along with the Athenian army was a troop of Thessalian horse which had engaged to assist the Athenians, but while the two armies were engaged, the Thessalians treacherously deserted, and thus weakened the Athenian force. Till then, equal skill, and equal determination not to yield, maintained the action that it could not be foreseen who should conquer, but the defection of the Thessalians gave the Spartans the superiority, and they prevailed. This battle happened at Tanagra in Bœotia; and is important as being the actual commencement of a long war between Athens and Lacedæmon.

Nicomedes, having defeated the Athenians, marched his army directly through Megara,—destroying in his passage the fruits of the earth, and the habitations of the unoffending inhabitants. This total disregard of humanity was one of the features of that barbarous age. We learn that not long after the battle of Tanagra, Pericles embarked with a sufficient force in the Corinthian gulf, and proceeded to the coast of Acarnania, where he took considerable booty, and brought it to Athens. This fact has no other importance than to show that “might not right” governed the measures of men otherwise polite, honorable, and generous, when national glory and not universal benevolence was the rule of their actions.

B. C. 445. The success of Nicomedes induced some other cities of Upper Greece to revolt, and made the Athenians sensible of their precarious power; and while they were attempting to punish some of these rebellious dependencies, the Peloponnesians, not forgetful of the hostilities commenced against them in Bœotia, invaded Attica, and encamped near Eleusis, thus threatening Athens itself.

Did the Athenians conquer in the battle of Tanagra?

Did national glory accord with *general humanity* in the conduct of ancient warfare, and what illustration of the want of it is furnished by Nicomedes and Pericles?

What measure of Pericles appeased the Peloponnesians?

Pericles, on this occasion, chose to *bribe* the Spartans to withdraw their forces, rather than come to action. He took a large sum from the treasury, and told the people that it was employed for a "necessary purpose;" and they, placing the utmost confidence in him, did not inquire what that purpose was. It would have been mortifying to a proud and vain-glorious people to bribe rather than conquer their enemies, and they probably did not know why the Peloponnesian forces retreated.

B. C. 445. After this retreat the Athenians having experienced that constant fighting was no advantage to a people—that they could not thus carry on the works of peace, nor enjoy domestic happiness and the security of property, thought it best to suspend hostilities, so they made a *truce* with Sparta which was to be maintained thirty years. A *treaty* of peace, declares an end of all enmity between nations. A *truce* is only a mutual agreement to refrain from fighting for a short time.

B. C. 478. Athens now rested six years unengaged in any hostilities, a longer interval of peace than she had known for the forty preceding. During those troubled years, however, it would appear that war alone had not engaged the minds of the Athenians. They returned from exile into Attica, where the country, lately ravaged by the Persians, and their city laid waste, presented the most deplorable prospect, nevertheless they repaired all this destruction, and more than repaired it, by the most beautiful works of art. Pericles was the great promoter of this work. Themistocles indeed had projected the fortifying of the harbors and the city; but Pericles directed the people to the adorning as well as protecting the latter.

Taste is the love of the beautiful, it disposes the poor to neatness and order, and the rich to elegance; and it

What disposed the Athenians to seek a truce with Sparta?

What works of peace did they accomplish during the forty years preceding the truce?

What is taste, and what nation in the world has most remarkably manifested its influence?

leads both to prefer and admire what is becoming, and noble, and graceful, to what is ill-contrived, and meanly executed, and awkwardly disposed. Of all people that ever lived, the Greeks are most eminent for taste in the arts. Their architecture and a few fragments of their sculpture is all that is left in proof of this superiority. But certain sculptures which adorned their famous temple, the Parthenon, exhibit the fashions of their dress, and show it to have been as beautiful as their fine arts.

The reason that they excelled so much in the works of art may have been, that a numerous class of citizens were required to do nothing for subsistence. They had leisure to meditate upon the possible excellence and beauty of any thing which was to be made, and they had slaves to perform whatever they should command. Those who designed any thing beautiful—a statue, a picture, or an article of ornamental furniture, were sure to be paid for it: and from small beginnings and by slow degrees they learned at the same time to love the fine arts and to execute them skilfully.

The beauty of the language of the Greeks is as extraordinary as their genius in art. Homer is supposed to have lived eight centuries before Christ, and the style of his poetry was then brought to such perfection that it was never improved upon. A language which expresses a vast variety of thoughts and images, so as to strike the mind as being the clearest and most graceful expression possible, is, for that reason the most perfect language. Variety, vigor, sweetness, and fitness, were all qualities of the Greek language four centuries before the age of Pericles.

One century before Pericles, Pisistratus, and afterwards his sons, encouraged learning and genius in Athens; and they found in the people minds disposed to cherish and advance poetry, philosophy, and the fine arts. These tastes though brought to greater excellence in Athens than in other parts of Greece, existed in the colo-

What reason will in some measure account for the excellence of the Greeks in the fine arts?

What is the genius of the Greek language, and when was it brought to perfection?

Did other states of Greece at all resemble Athens, and what facilitated the enterprizes of Pericles?

nes, the islands, in Corinth, and other places. Pericles grew into power when his country had hardly recovered from the ravages of the Persians, but he had the peculiar genius of his country to cultivate and exalt, and he had also at command the wealth acquired by the defeat of the Persians to expend in rewarding men of science and genius.

The friends of Pericles were employed like himself in beautifying Athens, and refining society. Anaxagoras, a moral philosopher of such eminence that he was called, by way of distinction, The Intellect, had been tutor to the youth of Pericles, and was the friend of his riper age. Phidias, the most renowned sculptor of that time was also his friend; and at the same time lived Parrhasius, a painter equally celebrated; and the dramatic poets, Eschylus, Sophocles, and Euripides. Under Pericles, the representations of the theatres were exhibited at the public expense, and to the whole people.

Pericles captivated the Athenians by his cares in adorning their city with new and splendid edifices, by his solicitude for their amusement, and his persuasive eloquence. The whole commonwealth was put under his direction; though all he devised was always sanctioned by the consent of the people. He constantly courted their favor, and thus he governed them. The armies and fleets, the islands and allies of Athens, the revenues, wars, and treaties with other states, were all under his control; and during fifteen years he prospered and satisfied the people in discharging the manifold duties which he took upon himself.

It is recorded of Pericles that the services which he really rendered to his country were only a part of the good he designed. He once proposed a decree to the Athenian people for sending ministers to every Grecian state of Europe and Asia; to invite all, from the most powerful to the most insignificant, to send deputies to Athens who should form a general council of the nation.

Who were some of the most distinguished contemporaries of Pericles?

What was the extent of the power of Pericles, and how did he discharge his responsibilities?

What noble project of Pericles was frustrated by the narrow policy of the Peloponnesians?

The intention of Pericles was, that the council, when it should be assembled, might agree upon some plan to preserve universal peace in the states. It appears that the Spartans, and other Peloponnesians did not concur in this noble project, and thus the *magnanimous* Pericles was defeated in a purpose which at once shows the grandeur and benevolence of his soul.

Pericles had infirmities and weaknesses, and the comic poets, so little was resentment feared from him, attempted to make him ridiculous upon the Athenian stage,—That is, they introduced some *buffoon*, or actor of absurdities, attired like Pericles, and this jester made grimaces and said foolish things in the character of that great man. Pericles, though he might dread the caprice and injustice of his countrymen, was yet sustained by the consciousness of his own patriotism and honesty.—He might be ridiculed by those who respected no dignities, but he could not be despised. The wisdom of his public conduct was obvious to all, and the integrity of his private life was equally well known. When he died, he left no other property than that which had descended to him from his father—so scrupulous was his economy.

Nor was the beneficent influence of Pericles confined to Athens. During peace he, sometimes took command of a certain portion of the fleet and sailed to the most distant dependencies of Athens—all along the Egean and Propontis, quite to the Euxine sea. In these remote places he settled disputes, and discovered suitable places for the establishment of colonies. When he returned to his native city, the poor and the disaffected came to him with their complaints. He comforted them and instructed them whither they might go to improve their condition. The liberal humanity, for the most part conspicuous in his conduct, justly entitled Pericles to the esteem of his fellow citizens.

For what reason might Pericles be indifferent to satire and misrepresentation?

Was the authority of Pericles limited to Athens?

CHAP. XX.

CORINTH—CORCYREAN WAR—DEPUTIES OF PELOPON-
NESUS.

FROM what has been related of their history, it appears that the states of Greece had not wisdom and virtue sufficient to maintain a condition of peace among themselves. Pericles, as has been told, would have disposed each to cherish the welfare of the whole, but selfishness is ignorant—they did not know that any one seeking more than its own, brought upon itself calamities instead of blessings, and they sought occasions, each to exalt itself at the expense of the others. Terrible was the sacrifice of human life and happiness which resulted from this merciless, blind, and selfish policy.

When about six years of the truce had elapsed, provocation to discord arose, which threw all Greece into a destructive war. The large island of Corcyra, now Corfu, was one of the most powerful states of Greece. It was originally settled by a Corinthian colony. Corinth though only one city, with a small adjacent territory, was rendered powerful by the genius and industry of its inhabitants. They excelled in certain manufactures. The pottery of Corinth, both of useful and ornamental articles, was celebrated throughout Greece; and their brass made into armor, lamps, and utensils for common use, was greatly esteemed. Some of their finest works in brass, on account of the beauty of the workmanship, were valued above gold. The Corinthians also carried on the most extensive trade of any people in Greece, and by means of their arts and commerce became rich.

The wealth of any state is attended by poverty—that is, where there are rich there are also poor people. The remedy of poverty to a state too populous for its resources, is emigration or colonization. When the

What was the moral cause of the state of warfare in which the Greeks seemed to delight?

What was Corcyra, and what was the character of Corinth?

What were the cause and uses of colonization among the ancients?

whole *means of the community* are not sufficient for all—when there are more people than can be employed or fed, that *excess of population* must go where they can find sustenance and occupation. The Greeks, as has been remarked, knew this, and sent their citizens abroad, who carried into their settlements, the religion, arts, language, political government and military discipline of the parent country. The Cor-cy-re-ans became as wealthy, and powerful as Corinth itself.

The Greek colonies did not acknowledge themselves as subjects of the parent country, though sometimes, in difficult circumstances, they sent to their primitive state for leaders to direct them; and they otherwise showed respect to her. At all public festivals a citizen from the parent country was treated with great attention by the citizens of the colony; and when the colony in her turn, sent forth colonies, the founders of the second colony would repair to their ancient country, and there solicit a leader to their new settlement. They also presumed that the guardian god of the primitive country would continue his favor to the remotest settlement of that origin.

In the course of time, Corcyra sent out a colony to the neighboring coast of Illyria, and thither by their request, Pha-li-us, a Corinthian, of the honored race of Hercules, accompanied them as their chief. The city thus founded, was called Ep-i-dam-nus. This city soon became wealthy and independent. Like the other Greek states the citizens of Epidamnus were divided into nobles and inferior classes, and as in them, mutual ill-will prevailed between the higher and lower ranks, the same discontents grew up there. The Epidamnians at length banished all their nobles. The latter forced away from their property, went among the barbarous Illyrians, and procured their assistance to attack Epidamnus.

The Epidamnians harassed by sea and land ventured to seek help from Corcyra. Their ministers being arrived there, with the utmost humility represented their distress, but the Corcyreans, displeased at the exclusion

What relation subsisted between the Greek colonies and a parent country?

What were the origin and early history of Epidamnus?

of the Epidamnian nobles, refused them all assistance. Their next resource was to the oracle. The response directed them to apply to Corinth. Thither they went, and there they obtained aid. A troop of Corinthians and certain auxiliaries marched over land to Epidamnus, through fear that the Corcyreans would intercept them by sea.

When the Corcyreans were informed of this, they sent twenty-five galleys to Epidamnus, and joining the Illyrians, ordered the people to receive the banished nobles and expel the Corinthian auxiliaries. The Epidamnians refused this, and the Corinthians immediately made application to all the states in alliance with them to take their part. This was done, and they were furnished with abundant aids. The Corcyreans alarmed, applied to Athens for help. The Athenians were in fact hindered by the truce with Peloponnesus from assisting the enemies of Corinth, because that state belonged to the *Lædæmonian* confederacy, and Athens could not consistently take up arms against a member of that alliance.

B. C. 433. Notwithstanding the conditions of the truce, the Athenians listened favorably to the solicitations of the Corcyrean envoys, and afterwards sent a considerable naval force to their assistance. Alternate victories and defeats seem to have attended the hostile powers during the war which ensued, and when, after a series of actions in which many lives were lost, and many prisoners were taken on both sides, and in which neither, in fact, gained any thing, the war was ended. The Corinthians erected a *trophy* or monument of victory in Illyria, and the Corcyreans set up another in a neighboring island. The Athenians had also obtained no advantage, but having broken their truce were exposed anew to the attack of their enemies.

By looking on the map of Greece it will be seen that immediately north of Thessaly, the country divided from

What help against the Corcyreans was sought by the Epidamnians?

On what account did Corcyra seek the aid of Athens?

What was the termination of the Corcyrean war?

Thrace by the river Strymon, and extending westward to Illyria, was called Macedonia. A considerable district, east of Macedonia, projected into the Egean, between the Thermaic and Strymonic gulfs. This peninsula, called Chal-ci-di-ce, was divided into three smaller ones. The primitive inhabitants of Chalcidice are supposed to have been the same Pelasgian race which once occupied all the country south of it. The original inhabitants of Macedonia had received among them some of the fugitive Heraclidæ, and from them they first received the regulations of a civilized people. In the age of Pericles this civilization had made but a slow progress.

At the time of the Persian invasion, Alexander was the king of Macedonia, and was declared by the Greek historian, Thucydides, to be a descendant of the first Heracleid prince. The first of those princes, Perdiccas or Caranus, historians are not agreed which, took with him into Macedonia, Argive followers, and those instructed the barbarous clans, who willingly received them, first as adventurers among them and afterwards as rulers. The friendly disposition of Alexander towards the Athenians during the Persian war, has been mentioned under the history of the war.

Though Alexander was a wise prince, and his understanding was improved by communication both with Greeks and Persians, it does not appear that he was able much to advance his rude subjects in arts and knowledge. During the ages previous to Alexander, and in his time, the Macedonians knew too little of trade and commerce to derive their subsistence from the sea. Fighting with other barbarians, hunting, and the care of flocks employed their time. They dwelt from choice at some distance from their coasts, which they left to the occupation of such strangers as might settle upon them.

Athenian and Corinthian settlements were accordingly made on the peninsula, and in other parts of Chalcidice. Some of these paid tribute to Athens. After the death of Alexander, his son Perdiccas succeeded him. During

Where was Macedonia, and what was the state of civilization there in the age of Pericles?

What king of Macedonia befriended Athens during the Persian war?
Did Alexander improve his Macedonian subjects?

the Corcyrean war, that prince was engaged in a quarrel with two independent princes of Macedonia—Philip and Derdas, one his brother, and the other less nearly related to him. These princes endangered and oppressed by Perdiccas asked assistance from Athens, which was promised them. When Alexander learned that the Athenians befriended Philip and Derdas, he pursued towards them the injurious course of an enemy, and counselled their dependent cities to revolt from their dominion; thus compelling Athens, in order to preserve the power she loved, to employ a considerable part of her fleets and army in punishing the revolters.

Among the revolters was Po-tid-e-a, a city on the Thermaic gulf which paid tribute to Athens, but received its magistrates from Corinth. After the Corcyrean war, the Athenians commanded the Po-tid-e-ans to expel the Corinthian magistrates. The Potideans refused to submit to this order, and the Athenians proceeded to the attack of Potidea, which was so strongly defended that they did not immediately reduce her. The Corinthians by this proceeding were yet more exasperated against the Athenians, and called upon the Peloponnesian confederacy to punish the perpetual encroachments of a tyrannical rival.

The Lacedæmonians did not refuse to convene an assembly of deputies from the states in alliance with them. The meeting was not full, nevertheless a sufficient number was present to determine upon the great interests which engaged them at that time. There happened then to be at Lacedæmon, ministers from Athens who had come thither on public business, and they were permitted to attend the deliberations of the assembly. All being met, according to the custom of the Grecian assemblies, proclamation was made, declaring permission for those to speak who had any thing to advance.

Many came forward with frivolous complaints against the Athenian government; but the Megarians and Corinthians urged weightier provocations. The former declared that the Athenians had prohibited them from

In what quarrel of Macedonian princes did the Athenians take part?

What consequences to Athens resulted from her interference with Macedonian affairs?

How did the Greek deputies at Sparta proceed?

entering the territory of Attica by sea or land, and thus cut them off from profitable commerce, which greatly affected their business and fortunes. The Corinthians waited to be heard last. According to Mr. Mitford the following is nearly the report made by Thucydides, a Greek historian then living, of what was said by the Corinthian deputy on that occasion:—

“Your own strict integrity, Lacedæmonians,” said the speaker, addressing himself to the Spartan king and the Ephori, “disposes you to confidence in the virtue of other states. Moderate and upright yourselves, you remain ignorant of the ambition and perfidy of foreigners. Neglected by you, and injured by the Athenians, we demand your attention to the welfare of all Greece. Corcyra is ravished from us, and Potidea—by means of which, our commerce with Thrace was carried on, is besieged by a power whose encroaching spirit knows no bounds.

“You do not seem to be aware what kind of people the Athenians are, and how totally they differ from you. They are restless, you are quiet. They are adventurous, you averse to projects. They are quick, you are dilatory. They are fond of roaming, you above all others attached to your home. They are greedy of gain, you satisfied with what you possess.—Success to them is an incentive to new enterprises, and losses only urge them to seek amends to themselves. Thus they ever continue in dangers and labors—enjoying nothing they have, through eagerness to acquire more; never contented, but ever hoping; always devouring, and never filled; always coveting, and never satisfied.—To sum up their character, it may truly be said of them, they were born neither to enjoy peace themselves, nor to suffer others to enjoy it.

“This is the commonwealth that increases its power, and multiplies its oppressions through your forbearance—a power which threatens to swallow up every other in Greece. And do you see its encroachments with uncon-

What complaints were urged by Megara and the Corinthians?

In what speech did the Corinthian deputy describe their Spartan character and their own causes of remonstrance?

What comparison was made by the Corinthian deputy between the Athenians and Spartans?

cern? Let this day end your *neutrality*. Grant that countenance and help to your allies which they need, and which you owe them. It is less suitable now to relate the injuries they have inflicted, than to determine how to avenge them.—Relieve distressed Potidea. You can only serve Greece by the invasion of Attica. That is the only measure that can humble Athens, and which must be taken, else you leave kindred and friendly states a prey to your determined enemies. Consult your interest and fame, and do not diminish that command in Peloponnesus which your ancestors have transmitted to you."

The Athenian ministers who were present judged it unsuitable to the dignity of their commonwealth, and not proper to their function, to defend their country particularly from the censures thus cast upon it; but they conceived it would not become them to endure this reproach in perfect silence; they therefore applied to the Ephori for liberty to address the assembly, which was allowed them, and they spoke to the following purpose: "They considered themselves not called upon to vindicate their commonwealth against an enraged enemy, but thought it proper to admonish the assembly not to determine lightly and hastily concerning a matter of very great moment.

"You cannot but remember," continued the speaker, "the eminent services rendered to Greece by Athens during the Persian invasion—her sacrifices, exertions, and wise counsels cannot be forgotten. That she attained the chief command in all Greece was not an act of violence, but by the free consent of Sparta, and the solicitation of the smaller republics. The pre-eminence so honorably acquired is surely worth maintaining and defending."—They then proceeded to justify some acts of despotism in the Athenians which humanity and justice could not approve; but they wisely exhorted the Lacedæmonians to persevere in peaceful measures, concluding their remonstrance by submitting the issue to the

What measure did the deputy recommend?

What remonstrance was offered by the Athenian ministers on this occasion?

What was the expostulation of the Athenian ministers?

will of the gods. The Athenian ministers then withdrew from the assembly.

Ar-chi-da-mus, the wise and virtuous king of Sparta, next came forward and addressed the assembly thus: "Lacedæmonians, I have had experience of many wars. Those among you, my equals in age, will not urge war as desirable. The war proposed to us now, is to be carried on, far from our frontier, against enemies whose fleet commands the seas, who are superior to every Grecian state in population, in wealth, and in forces, and besides they are aided by numerous allies as tributaries. In our situation what have we to oppose to them. Our fleet?—No—we are too inferior. Our wealth?—Far less.—We are superior in our infantry—We will ravage their country, say you.—But their chief wealth is derived from other countries. Their navy can defend the produce which their merchant vessels will convey to them from remote, and subject territories. Your troops may ravage Attica, but they will starve in the devastation themselves have made. I rather fear that instead of ending this war prosperously, you will leave it an inheritance to your posterity.

"I do not advise you to submit tamely to oppressions inflicted on our allies, but before we resent them let us prepare for war. And in the mean time, let us send an embassy to the Athenians. Perhaps they may listen to our demands, and redress the injuries that are complained of—but let us forbear to hurt their country, till they have refused us the satisfaction we seek. I ask not delay in this business through fear, but because I believe that the course I recommend will not lead you to repentance. This day you have been reproached for your slowness in decision.—The institutions and maxims of our ancestors teach us, in public and in private life to do nothing rashly. To be modest, prudent, just—not to be elated in prosperity, or cast down by misfortune. Let us persevere in our adherence to these principles, and let us be alike brave and cautious."

Archidamus ceased to speak, and his prudent counsel might have had good effect upon the minds of his hearers,

What was the advice of Archidamus?

By what reasoning did Archidamus justify his forbearance?

had not one of the Ephori, a bold rash man, next addressed the assembly, and passionately urged the measure of immediate preparation for war without negotiation with Athens in favor of peace. When the assembly had listened to the end of this orator's harangue, a vote upon the question was proposed—As many as desired war were requested to arrange themselves on one side, and the opposers would form another. When this was done a majority; that is, a larger number, voted for the undertaking of the war. This determined what should be done, and with this the assembly broke up; and the deputies of the allies hastened to their respective homes.

In a short time the Lacedæmonians found it easier to determine upon war than to undertake it, and they sent three several embassies to Athens proposing conditions of peace. The last required, that the Athenians should restore, to absolute freedom, all Grecian states held by them in dependence. This proposal like the others was refused. The Athenians, however, were not all disposed for war. The question was considered in the assembly of the people. Many spoke; some urging war, and others contending for peace. At length, Pericles, ascending the *bema*, or speaker's stand, declared that the only way to attain a lasting peace was to encounter the threatened invasion; that the city was well defended; and the great power of Athens by sea, would enable her effectually to put down the presumption of Sparta. This concluded the debate. A resolution to meet the worst that could happen was taken, and the Spartan ministers returned to Lacedæmon with their answer.

What concluded the meeting of the states?

How did the Athenians determine respecting the war?

CHAP. XXI.

PELOPONNESIAN WAR COMMENCED—PLAGUE AT ATHENS—
DEATH OF PERICLES.

B. C. 431. IN order to have clear ideas of the Peloponnesian war, it will be necessary to refer to the map of Greece. In Peloponnesus, the whole peninsula belonged to the Lacedæmonian confederacy, except the people of the city of Argos, and those of the province of Achaia, who both remained *neuter*—taking part with neither confederacy. In northern Greece, Locris, Doris, Phocis, all Bœotia, except Platea, also attached themselves to the Spartan cause. Every maritime state was *assessed*,—required to pay a certain proportion, according to their property, to build a fleet for Sparta, which had not heretofore supported one. And besides contributions from all her allies, Sparta looked to the Sicilian and Italian Greeks for assistance.

Athens had no allies on the continent of Greece but the Thessalians and Acarnanians; and in Bœotia, the city of Platea. The islands Corcyra and Zacynthus on the west; and all the islands of the Egean, except Melos and Thera, which were Spartan colonies, and the numerous wealthy Grecian cities on the coast of Thrace, along the Hellespont, and the coasts of Asia Minor, were also allies of Athens. These were not permitted to possess ships of war in their own defence, but looked alike to Athens for protection and control; and like the Spartan confederates, they were expected to furnish money, troops and ships to prosecute the war. The skill and experience of Athens in maritime affairs was the greater; the discipline and the ability of Sparta in land *tactics*,—the art of fighting, were accounted superior. Thus it would appear, that at the commencement of the Peloponnesian war, the force and military skill of both parties were nearly alike, and the prospect of success equal.

What states of Greece belonged to the Spartan confederacy?

What states were allies of Athens, and how was power divided between Athens and Sparta?

Summons was sent throughout the Spartan confederacy, and two thirds of the whole land-force of the Peloponnesian states met the Lacedæmonian army at the isthmus of Corinth on an appointed day. Archidamus took the chief command. About to carry destruction into the beautiful cultivated country of Attica, he paused before he commenced that horrid work, and sent a herald to Athens, to inquire if any consideration could still dispose the people of that republic to peace. They had adopted the advice of Pericles. Nothing had occurred to shake their determination, and they dismissed the herald, bidding him tell Archidamus, when he should send back his armies to their proper homes, they would communicate with him.

Upon receiving this intelligence, Archidamus hesitated no longer, but marching his army through Megara, into Boeotia, he approached Attica on that side. Here he may be left till we learn the preparations, which had been made for him. According to an ancient custom of the Athenians, Pericles was elected one of ten commanders of the Athenian armies, though since the Persian invasion it had become the practice to intrust the principal command to one of the chiefs, thence called General of the Commonwealth. This dignity was assigned to Pericles. The army under his command consisted of thirty-two thousand troops, cavalry and infantry, light and heavy-armed troops, besides a large number of armed slaves under military discipline. The navy consisted of three hundred galleys, and fifty thousand men. What portion of these were slaves, or subjects of Athens, from the allied states, history does not inform us.

Attica was divided into different districts called boroughs, and the whole territory was the property of the citizens. The wealthy nobles held large estates culti-

Where did the Lacedæmonian forces meet, and how did they proceed?
What military preparations were made in Athens for the defence of the country?

What was the division of landed property in Attica before the Peloponnesian war?

yated by their slaves; and the second class of citizens, the *husbandmen*, held tracts of less extent and value, and upon these they dwelt with their families in comfortable habitations. Wood was scarce in Attica, but marble was abundant. The labor and expense of erecting stone houses made them valuable. To comprehend the extent of the destruction and misery brought upon Attica when it was devastated by the Peloponnesians, it is necessary to know some particulars of domestic life in that country.

The following brief account of a country house, in Attica, and its arrangements, is taken from Travels of Anacharsis, an interesting work, descriptive of society and manners, and of the local customs of ancient Greece.—The house fronted the south, that it might receive the warmth of the sun in winter and be defended from its heat in summer. Baths separated the apartments of the men and women. Every room was suited to the purpose for which it was designed. The corn (wheat) was kept in a dry place, the wine in a cool one. The furniture was not rich, but neatness was every where conspicuous.

Garlands and incense for sacrifices, rich habits for festivals, armor, garments for the different seasons, kitchen utensils, hand-mills to grind wheat, and provisions, were all in their places, and readily found. The industry and obedience of the slaves was requited with good food and clothes, and such little distinctions as made these poor people emulous and confident of the master's favor.

The husband and wife divided the management of their affairs. The man superintended the fields; the woman took account of domestic expenses. Corn, wine, oil, and fruits, were distributed according to her orders; the wool was manufactured by her direction, and clothing made by the domestics after her instructions; her labors lightened those of her slaves, and her attentions to their sickness and sorrow, and even her gratitude for their services alleviated the condition of bondage.

Estates sometimes descended for many generations

Were the country houses in Attica commodious?

What was the domestic management in country houses?

Were slaves kindly treated in the country of Attica?

from sire to son, and a most affecting circumstance often endeared this paternal property. This is thus related in Travels of Anacharsis: "Euthymenes opened a small enclosure in which was a plat of grass surrounded by cypress trees. 'Here,' said he, 'are the tombs of my family. There, beneath these poppies, I saw the grave dug in which the remains of my father are interred. By his side lies my mother. I sometimes come hither to converse with them, and imagine that I see and hear them. No; never will I leave this sacred spot.' 'My son,' said he afterwards, turning to the little boy who followed us, 'when I am dead lay me beside my parents; and when you have the misfortune to lose your mother, place her next to me. Remember it is my command.' His son replied to this injunction by a flood of tears." So endeared were the homes the Attic people were forced to abandon.

The ravages of the Persian war were now repaired, in the province as well as the city. The houses were newly built. Many in the country exceeded in embellishment and expense those of the city. The borough towns had each their guardian god, and their peculiar worship. The sentiment of religion, misguided as it was, was strong in the mind of the people of Attica. The temples of their gods, had been renewed and beautified. Old *traditionary* worship was kept up in their towns.—The temples and the rites of their ancestors were dear to the simple worshippers.

Pericles had prepared the people of Attica for the destruction of their property. He represented to them that it was a necessary evil—and directed them to send their slaves and cattle to the island of Eubœa for safety; to forsake their houses, and seek refuge within the walls of Athens. This course was inconvenient and painful. The scenes they loved, the comforts they enjoyed, were to be forsaken; their improvements were to be demolished, and their revenues to cease. The Attic people beyond all others were attached to rural possessions and

What amiable sentiment often endeared paternal property?

Had religion any effect to increase the reluctance of the Attic people to abandon their country residence?

What sacrifices were required of the Attic people at this time?

a country life. They were to sacrifice all their habits, and crowd into a city, where multitudes must be in want of every thing desirable. Few could obtain any proper habitation, and but a small proportion find refuge in the houses of friends.

Still they complied with this painful necessity. Not only private houses, but temples and public buildings were filled. But neither buildings nor space within the walls were sufficient for all the *refugees*. The high walls which enclosed the passage, four miles in length, from the harbor of Pi-æ-r-us to Athens, by means of which troops and provisions might be safely conveyed from the shipping to the city, served for a protection to the poor outcasts of Attica. Tents, booths,—any shelter which these unfortunate people could raise over the heads of the women and children were made to keep out the inclemency of the weather and barely to preserve them alive.

When Pericles counselled the Attic people to abandon their estates it occurred to him that the particular friendship which had subsisted between himself and the Peloponnesian commander, might induce the latter to spare his estates from the general destruction, but to prevent any exception in favor of himself, he ordered his property to be considered as belonging to the state. Thus exposing it to certain ruin, and satisfying the people that he was above selfish considerations. The plan of Pericles was to avoid open battle with the Peloponnesian land forces, and to tire their patience and starve them out, while the Athenian fleet should take their ships and desolate their coasts—Thus the whole mind, and physical power of Greece were intent upon the universal and mutual ruin of their common country.

June, B. C. 431. When the troops of Archidamus overran Attica, and carried the war within eight miles of Athens, he expected that when the people should see their beautiful country-houses in flames, their groves cut down, and their fields laid waste, their indignation would impel them to break through the walls of

How were the refugees of Attica accommodated during the invasion of Attica?

What were the conduct and policy of Pericles at this time?

the city, and defend their property at the expense of their lives. They indeed exhibited such a desire, but Pericles restrained it.—When the Peloponnesian army encamped within sight of Athens, and the rich plain of A-char-næ lay all exposed before the destroyer, the whole city was in an uproar. Some were eager to march out against the invaders; others loudly restrained them, declaring that thus they would endanger the commonwealth; but on all sides they exclaimed that he who advised the war was the author of their present sufferings.

Pericles was not to be moved by reproaches. He returned no railing, but in the utmost calmness did what he could to diminish the misery which surrounded him. This consummate general and statesman had too much prudence to expose his army to an encounter with an enemy superior both in numbers and in military skill. He kept the gates of Athens closed and the walls carefully guarded, well knowing that the enemy would soon exhaust their own resources, and be forced to retire for want of provisions. He was not, however, negligent in using the means he possessed for annoying them.

Pericles fitted out a large fleet of galleys, which, cruising round the coasts of the Peloponnesus, landed at various places, and plundered the towns left unprotected by the inhabitants, who were in the main army with Archidamus. The booty which was brought in triumph to Athens, was a consolation, and, in some degree, an indemnity for the ravages inflicted on their lands. When winter approached, Archidamus led his army home, and the Athenians were relieved from any further apprehensions until the succeeding spring.

B. C. 431. After some time, provisions beginning to fail in the Peloponnesian camp, and the Athenians resolutely forbearing from any engagement, the army withdrew into Peloponnesus. When the Peloponnesians were gone, Pericles, and a sufficient number of troops marched into Megara, and as a measure of

How did the Attic people regard the destruction of the plain of Acharnæ?

Did Pericles take vigorous measures to counteract the Lacedæmonians?

Did the Athenians ravage any neighboring territory?

retaliation ravaged that country as effectually as their enemies had ravaged Attica. This wicked purpose being accomplished, the Athenian army returned to winter quarters. War among the ancients was usually suspended during winter.

The summer had not passed entirely without fighting. The Peloponnesians had not entered Attica without some resistance on the frontier, and lives had been lost in the action. The Greeks considered it necessary to the final happiness of the dead that they should be decently interred; and they often burned the bodies of deceased persons, and made a solemn festival on the occasion. An action of Athenian and Thessalian cavalry against the Boeotian horse had taken place during the past summer. The warriors of that age so much respected the mutual feelings of each hostile party, in respect to those who were slain, that after a battle, truce was allowed, and each took up the dead, and paid the last honors to them. Such as perished in the battle just mentioned, were removed from the field where they lay, and their remains protected from insult.

Pericles honored with particular respect such of his countrymen as had fallen in battle the preceding summer. Their remains were placed upon a pile and burnt. The bones were next laid under an ample awning, in a public place in the city; and the friends of the dead repairing thither would throw a garland of flowers, or some little offering of affection upon all that was left of those they loved, imagining that this mark of tenderness might be grateful to their departed spirits. On the day of the funeral the bones were deposited in ten boxes of cypress wood, and raised on carriages which conveyed them, attended by the surviving friends of the dead, to the place of interment. One empty carriage bearing a bier and pall was added to the rest, as a mark of respect to some that had fallen whose bones could not be-recovered.

From the first institution of public funerals at Athens, in honor of men who perished in the service of their country, all whose remains might conveniently be interred there, had been buried in the Ceramicus, the most beautiful

What lives of Athenians were lost in the first summer of the Peloponnesian war? What rites were paid by the Greeks to their dead?

suburb of the city. The female relatives usually attended the funeral, and lamented aloud over their deceased friends. The last duty to the dead was to celebrate their merits in a funeral *panegyric*—that is, with suitable praise. Pericles, on the present occasion, was called upon, and passing through the crowd that surrounded the new made grave, he ascended a lofty stand which had been prepared; and delivered an oration, which the historian Thucydides has recorded in his native Greek, and which has been admired for its beauty to the present time.

B. C. 430. The events of the first campaign of the Peloponnesian war, resulted as has been shown, in the ravaging of Attica, the loss of her harvests, and the distress of her citizens, and their families. The losses, it is true, had been somewhat repaired by spoils which her fleet had gathered, and by strengthened alliances. In the second year of the war, the Peloponnesian army, under Archidamus, again entered Attica, but this season brought with it an enemy more destructive than the swords of the Spartans—this was a frightful disease called the Plague.

The plague, is supposed to have originated in Africa, and to have been transmitted from Egypt to Greece. It raged in Athens with the most destructive effect, and the mortality was increased by the crowded and comfortless manner in which the people lived. The plague attacked every body so rapidly and so violently that physicians were of no use. Finding that the powers of medicine failed, the people had recourse to prayers, and the temples and places of public worship were filled with the friends and relatives of the sick, imploring the assistance of their gods. When they found that their prayers were ineffectual to stop the progress of this dreadful malady, the people gave themselves up to every kind of bodily in-

Where in Athens were those interred who lost their lives in battle, and what honors were paid by Pericles to his deceased countrymen?

What were some striking events of the second year of the Peloponnesian war?

Where did the plague which desolated Athens manifest itself, and what circumstances attended it?

dulgence. "Let us eat and drink," said they, "while we can, for no one can hope to enjoy his life for a single day."

Then might be seen in one place, wretches lying in the street in the agonies of death, deserted by their nearest friends through fear of infection, or crawling to the brink of some stream or fountain, in the vain hope of quenching the intolerable thirst with which they were parched; while, in another, were to be seen the boisterous mirth and carousing of those who looked to the present moment only for enjoyment. On one side were heard groans of agony, or the shrieks of the children of the dead and dying; on the other, shouts of jollity from those who endeavored to banish thought by intoxication. During this scene of horror, Pericles steadily persevered in his plan of keeping the city gates shut.

It should be mentioned here, that Hippocrates, a celebrated physician, quitted his native country, Coos, an island in the Egean Sea, and dwelt in Athens during the whole time of the plague, regardless of his own safety, and only anxious to lessen its virulence by the unremitting exertions of his medical skill.

Notwithstanding the terrors of the plague, the cruel spirit of war was not checked. Archidamus found something still remaining in Attica to waste and plunder, and the Athenian fleet was equally unsparing, and equally successful on the coasts of Peloponnesus. Accumulated evils,—the loss of their country-houses, and their revenues, the manifold inconveniences of a crowded city, and of poverty, disease, and the death of friends,—besides the want of useful and agreeable occupation, drove the Attic people almost to despair, and Pericles, the former object of their confidence and veneration, as the cause of their deplorable condition, became detestable in their eyes.

Under this dejection of spirits the Athenians proposed to send ambassadors to Lacedæmon to solicit peace. Pericles, in these trying circumstances, nothing dismayed by the displeasure of his fellow citizens, urged them in

What sad spectacles did the plague present?

What eminent physician came to Athens during the plague?

What effect did the continuation of the war produce upon the Attic people.

the public assembly to send no "begging embassies to Lacedæmon, but to persevere in the war. Let it not appear," said he at the conclusion of his oration, "that you are sinking under your misfortunes; but be assured that the steadiest resistance will bring our troubles to the happiest conclusion." This argument was not worthy of the wisdom of so great a man. It was not so powerful as the teaching of experience. The Athenians, instead of possessing wealth, now suffered want—instead of enjoying safety, they now lived in danger and dread, and instead of peace and prosperity, they were surrounded by the horrid circumstances of war, and its train of afflictions. All these might well admonish them to conciliate their enemies.

To introduce new counsels, and relieve themselves, if thus they might, the citizens of Athens deprived Pericles of his command, and imposed upon him a heavy fine. Nor was this the least of his misfortunes. All his children and many of his friends fell victims to the plague, and under these calamities he had not the best hopes of religion to sustain his spirits—the light of Christianity had not come into the world. Still, as the gospel says, "*God never left himself without witness*" of his power and government, and Pericles doubtless felt the consolations of his imperfect knowledge. His friend and preceptor, Anaxagoras, was the first moral philosopher who ever taught at Athens that *one* power of infinite wisdom and goodness governed the world; and that all apparent evil might produce a future benefit to men. With this religious philosophy Pericles was acquainted.

Notwithstanding his public spirit, and his public services, the domestic life of Pericles was simple and retired. He loved the cultivation of the mind, and the conversation of the wise; and as multiplied griefs disturbed his last days, it was his best solace that he trusted in divine Providence. The discontent of the people, and the spectacles of distress which every where surrounded him, did not subdue his firmness. His fortitude was the admiration of all who saw him. No change from his

Did Pericles recommend overtures of peace?

What combination of misfortunes afflicted Pericles, and what consolation had he?

accustomed tranquillity, during this season, was perceived in him, until he lost his last and favorite son Paralus. Then, when he attended this funeral, and approached the bier on which his lifeless son lay, to put upon his head, the *chaplet*, or wreath of flowers, with which it was the custom to adorn the dead, he burst into tears.

B. C. 429. The Athenians having disgraced Pericles, soon found that no single mind among them was equal to his, and being involved in troubles from which they could not deliver themselves, they recalled him to his command. Forgetful of their inconstancy, and regarding the welfare of his country above every other consideration, he resumed his authority. Athens did not long receive the benefit of his services, for the plague which had been so fatal to his family, terminated his life in his seventieth year. Pericles was forty years at the head of the Athenian republic. Twenty-five years in connexion with others, and fifteen as the sole head of the republic, and if he had not been the promoter of a most disastrous and cruel war, his public character had been entitled to veneration and praise.

Pericles is not celebrated for great exploits, though it is said that the Athenians under his command never suffered defeat by sea or land. His favorite maxim was to spare the lives of his soldiers if possible. His pre-eminence consisted in the energy of his mind, and in a public service of long duration, during which his patriotism and ability were conspicuous throughout. It has often been told of him that on his death-bed he declared he had never caused a fellow citizen to *put on mourning*—by which he meant, that he had never caused the death of any person by an act of injustice.

It has been fully shown that the virtue of Pericles was very imperfect. Had he understood all the rights of men, or regarded general humanity, or comprehended the real interests of the Athenian commonwealth, he would not

What was the deportment of Pericles, and how was he affected by the death of his son?

Was Pericles recalled from disgrace, and how was his life terminated?

Was Pericles distinguished for *extraordinary achievements*, or for *sustained energy* of character, and how may the imperfections of his character be accounted for?

have encouraged the Peloponnesian war. Because he overlooked these considerations, he undertook that fatal war; and for the same reason, when he died, he did not repent of the evil he had done. Socrates said of Pericles, that he excelled in whatever was wise, great, and becoming.

CHAP. XXII.

SIEGE OF PLATEA—DESTRUCTION OF MITYLENE.

By looking at the map of Greece, the towns of Thebes and Platea may be seen in Bœotia. Both these are of considerable importance in the history of Greece. Thebes, the larger of the two, was rich and populous, and though the other cities of Bœotia were independent of her, Thebes constantly endeavored to obtain dominion over them. Platea was nine miles south of Thebes. It was a small city, to which was attached a little territory about six miles square, called the Pla-te-id. Its inhabitants had an exceeding abhorrence to the *domination* of Thebes.

In order to protect themselves from the Thebans, the Plateans, before the Persian war, when he was in their neighborhood, had entreated Cle-o-men-es, king of Sparta, to take them under his protection.—“We live too far off,” replied the Spartan king to their solicitation, “you might be overpowered, and sold for slaves before we could hear of it. Put yourselves rather under the guardianship of the Athenians who are not far distant from you.”

The Plateans took this advice, and sent ambassadors to Athens in quality of suppliants. These took occasion, when the Athenians were engaged in a solemn sacrifice to the twelve principal gods of Greece, to appear at the altar, and there they entreated that the sovereign people of Athens would receive them as allies, and extend to them protection against their enemies. The Athenian

What was the local position of Platea, and what her dependence on other states?

In what manner did the Athenians and Plateans mutually serve each other?

people readily granted this favor. The Thebans were so much offended with the Plateans for this measure, that they sent an army against their city, but the Athenians prevented the Thebans from injuring their ally. The Plateans became very grateful for this, and in many subsequent emergencies of Athenian affairs rendered important services to that commonwealth.—All the little force of Platea was present at the battle of Marathon, in aid of the Athenians. In the sea-fight off Salamis they bore a part; and the great battle in which the Persian Mar-donius was killed, happened in their territory.

B. C. 431. The steady resistance of the Plateans to the Persian invaders was a service rendered to all Greece, and deserved the gratitude of all the states. The ill-will of Thebes to Platea was never extinguished, though no hostility was offered from the time just after the alliance with Athens, until B. C. 431. Then certain citizens of Platea, disliking her democratical form of government, went to Thebes and incited the Thebans to make themselves masters of Platea.—A sufficient force was despatched from Thebes and entered the defenceless gates of Platea by night.

The Plateans, thus surprised, found means to make prisoners of the Theban assailants, and sent information to Athens of the attack which had been made upon them. Soon after the capture of the Thebans within their walls, the Plateans put them all—one hundred and eighty men, to the sword. Affording one among too many instances, of the savage and inhuman spirit of ancient warfare. Thus they exposed themselves with just cause to the vengeance of the Thebans. The Athenians then expecting the Peloponnesian invasion, sent to Platea for the women and children, that they might protect them, and left the men to the defence of their city.

B. C. 429. It was necessary to go back from the death of Pericles two years, in order to

What title had the Plateans to the gratitude of all Greece, and how did the Thebans treat them, and they reciprocally treat the Thebans?

What service did the Athenians render to the Plateans B. C. 431?

relate the circumstances of Platea, a city which, as has been mentioned, was in alliance with Athens, and which was also involved in the Peloponnesian war. In the third spring of the war, Archidamus finding that the Athenians still held their city and declined a battle, thought it expedient to attack Platea—that little city then containing only four hundred Plateans, eighty Athenians, one hundred and ten females, and no other person, bond or free. It was a practice of the age to declare by herald when an action would commence; and the unfortunate Plateans, when the intention of Archidamus to attack them was thus declared, urged in vain that he should forbear.

Archidamus replied to their entreaties that he would not attack them if they would withdraw from their connexion with Athens. This connexion the Plateans thought themselves bound in honor to preserve; indeed they knew that the Athenians had their wives and children, now become pledges of their fidelity, and they alone would defend them against the Thebans. After receiving an answer from the Plateans, that they could not desert their protectors, Archidamus proceeded against them.

The besiegers, notwithstanding their numbers, having failed in all their attempts to force their way into the town, by scaling the walls or by battering them down, determined to subdue the Plateans by famine. For this purpose they built two walls of brick with ditches, round the town, and at some distance from it. One of these walls fronted the town and prevented any of the garrison or soldiers who defended it from escaping; the other looked to the country, and precluded any help being sent in to them by their friends. The soldiers of the besiegers were encamped between the two walls. In this situation the Spartans and Plateans opposed each other with equal perseverance. The former could expect nothing for this waste of their time and labor, but the destruction of the helpless; and the latter had nothing to look for but the most cruel treatment from their pitiless enemy.

In what state of defence was Platea when Archidamus resolved to attack that city, and how was he resisted?

What determined Archidamus to proceed to the attack of Platea?

The cut facing this page represents what is called the circumvallation of an ancient city. It will be seen that all the buildings were surrounded by walls and towers. Beyond these was dug a broad ditch which sometimes was filled with water, so that a besieging army could not approach the walls to *force*, or batter them down. The besiegers so situated would raise beyond the ditch a high bank, from which they could throw missiles into the besieged town.

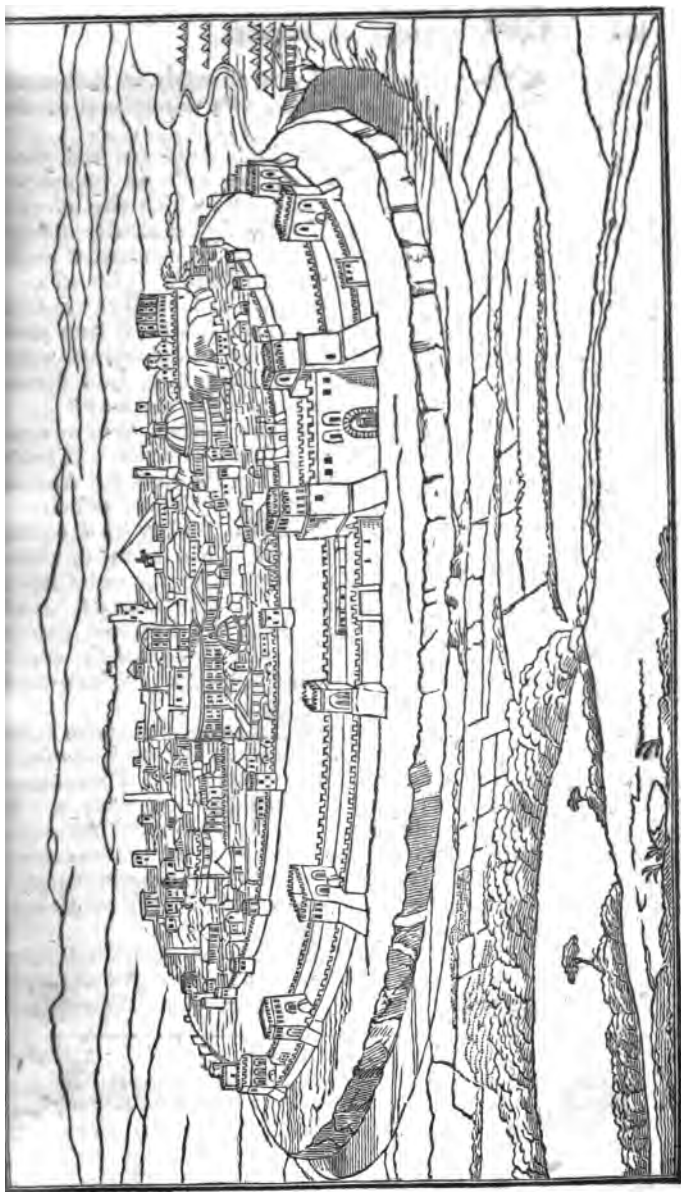
B. C. 428. The siege of Platea was continued, but without being completed, till the month of September, then, according to custom, the Peloponnesians ceased from fighting for the winter. They left near the fortification they had raised, a guard sufficient to retain the Plateans within the walls. The next summer **B. C. 428**, the Plateans seem to have been forgotten though for a year and a half their little city was surrounded by the enemy's guard.

The inhabitants, after remaining shut up all this time finding their provisions begin to fall short, determined to make a desperate effort to escape. Having ascertained the height of the enclosing walls, by carefully counting the rows of brick of which it was built, and having made ladders accordingly, the greater part of the garrison, after fixing their ladders, got upon one of the towers of the wall without being perceived.

When they had proceeded so far, the Plateans pulled up some of the ladders, and letting them down on the outside of the wall, descended upon them into the country. The night chosen by them was stormy and wet. The Lacedæmonian sentinels were under shelter. The whirling of the wind concealed the noise made in mounting and descending the ladders, and the Plateans might have passed unnoticed had not one of them unfortunately seized a tile to help him up, which slipped through his hand, and by its fall aroused the guards. The alarm was immediately given, but it was too late to be of much service, for all of those bold adventurers, two hundred at

When was the siege of Platea intermitted, and what attempt was made by some of the inhabitants?

What was the success of those who made an attempt to escape from Platea?



twelve in number, escaped and arrived safely at Athens, with the loss only of a single man, who was seized after he had crossed the ditch.

B. C. 427. Though the town still held out till the next year, it may be well to proceed here with the account of the manner in which the siege terminated. The garrison, after suffering dreadfully from hunger, at length agreed to surrender, on condition that they should not be put to death without trial. The general of the besiegers agreed to this, and officers came expressly from Sparta to preside at the trial.—When the prisoners were brought out, the whole examination was confined to a single question. Whether they had done any service to the Lacedæmonians during the war?

Two Plateans, As-tym-a-chus and Lucon, were appointed to speak in behalf of their fellow-citizens. They reminded the Lacedæmonians that the Plateans on many accounts were deserving of their lenity. Their services in the Persian war were well known. They had once asked the protection of Sparta, and it had been denied them. They had aided that country during the rebellion of the Helots; and besides the recollection of that friendly act, which might well deter the Spartan commander from injuring them, there was also another consideration which might induce the Spartans to spare the territory of Platea.

There were the sepulchres of their ancestors who fell at the last great battle with the Persians—those honored remains annually received the respects of the Plateans. There too were temples where thanksgivings were constantly offered to the gods who had bestowed liberty upon Greece.—Should those sepulchres be profaned—those temples be desolated—could the descendants of those who fell at Platea dishonor the memory of their brave ancestors?

The implacable enemies of the Plateans—the Thebans who were present, now interfered, and demanded of the Lacedæmonians to execute vengeance upon their pri-

How was the siege of Platea terminated?

What expostulation did the Plateans offer to the Lacedæmonians?

What sentence did the Lacedæmonians pronounce on the Plateans?

soners. This served to harden the hearts of the Lacedæmonians. The prisoners were two hundred Plateans, and twenty-five Athenians. The question was put to these prisoners severally. "Had they rendered any service to the Lacedæmonians or their allies during the present war?" Each answered in the negative, and having uttered this fatal word, every man was led away to execution till all were dead. The women were sold to slavery, and the town given to the Thebans, who destroyed the houses but permitted the temples to stand.

It has several times been mentioned in this history, that the Greeks were regardless of *general humanity*, but they held that a certain *compact*, or agreement between states was holy, and forbade them to injure those thus allied to them. They called their allies *ENSPONDI*; meaning persons with whom they had poured out wine to the gods. Those with whom no compact existed were *ECSPONDI*—out of compact, or outlaws. The property of *Ecspondi* might be seized; they might be killed, or taken and sold for slaves, and no punishment was inflicted on the aggressor; and so little did they know of the tender mercies of God over all men, that they prayed to their deities for favor and assistance in these violences towards human beings as much under the care of Providence as themselves.

Lesbos and Chios were the only islands of the Egean which were independent, and which preserved a fleet of their own. Lesbos, however, was an ally of Athens. That island is forty miles long and ten broad, and was divided into six independent republics. It was settled from the near coast of Eolia, and the Lesbians preferred the Peloponnesian alliance to that of Athens. The Lacedæmonians having no navy; as they could not cross the Egean in her defence, regarded their distance from Lesbos as a reason against the alliance.

What was signified among the Greeks by the terms *ENSPONDI* and *ECSPONDI*?

What was the condition of Lesbos at the beginning of the Peloponnesian war?

The chief republic of Lesbos was Mit-y-le-ne, which preferred an *oligarchy*, or government of nobles, to a democracy; and the neighboring republic of Me-thym-ne hated oligarchy, and lived at enmity with Mitylene. The Spartan government, it will be remembered, was that of a king, and that of Athens was vested in the people. The Spartans always inclined to take part with aristocrats every where, and the Athenians equally regarded democrats. Aristocrats and democrats were always to be found in the Grecian states. When these parties came to open contests, the Athenians made it a *principle*, if they were able, to punish the aristocratic, and take part with the adverse party; and the aristocrats generally expected assistance from Lacedæmon.

When the Mit-y-le-ne-ans saw the Athenians between invasion and pestilence in the deepest distress, they thought it a favorable season to prosecute their enmity to Methymne, and to establish oligarchy among themselves. The Me-thym-ne-ans were greatly attached to Athens. The Mityleneans, as a means of defence to themselves, built ships of war, strengthened the walls of their city, fortified their harbor, and, that they might have food during their war with Methymne, imported corn from the Euxine.

B. C. 427. The Athenians heard of these preparations, and though involved in many domestic calamities, resolved to permit no separate exertion of power in their allies, and immediately sent a force against them. Before hostilities were commenced the Athenian general commanded the Mityleneans to destroy their fortifications, and return to their accustomed occupations, or to consider themselves as in a state of revolt, and therefore liable to the punishment of unfaithful allies. The Mityleneans heard this, but after some little remonstrance prepared for an attack of the Athenians. In the prospect of this event they had made application to Lacedæmon for aid, and that government sent a person, by name Sa-le-thus, to learn what they required.

What political parties in the inferior states of Greece engaged the respective favor of Athens and Lacedæmon?

What advantage was taken by the Mityleneans of the misfortunes of Athens?

What followed the warlike preparations at Mitylene?

The Athenian commander, Paches, blockaded Mitylene, and reduced the inhabitants to distress. The lower orders refused to submit to the discipline of Salethus, and other aid from Sparta was too long delayed to be serviceable. The leading men, now sensible that they were not likely to succeed in resistance, proposed to *capitulate*—that is, to cease the war and make concession to their invaders. When this proposal was made to the Athenian commander he offered the following conditions to the Mityleneans :—That they should surrender themselves to the Athenians ; that the Athenian army should enter their city ; that they should send deputies to Athens to receive sentence for their late opposition to her dominion ; and, till an answer should be returned, the Athenian commander should not reduce to slavery or put to death any Mitylenean.

When the subject came to be debated at Athens, the people, in the first paroxysm of revenge, ordered that all the males should be put to death indiscriminately, and the women and children sold for slaves ; and immediately sent out a galley to put the decree in execution. This cruel order was proposed by Cleon, a man of brutal and vulgar passions. Night however gave time for reflection. The people pictured to themselves the wretched city given up to slaughter,—and the innocent butchered indiscriminately with the guilty. By the guilty, signifying the leaders of the revolt.

Another assembly was called next morning : the decree was again discussed, and in spite of Cleon's opposition, it was resolved that the guilty Mityleneans should be brought to Athens to be tried, and all the rest pardoned. The friends of humanity instantly sent out a second galley : great rewards were promised to the crew if they could, by their exertions, arrive in time to prevent the execution of the preceding day's decree. The first galley had the start of a day and a night, and the weather was favorable : it arrived, the bloody mandate was read

How did the blockade of Mitylene end ?

In what manner was intelligence of the defeat at Mitylene, received at Athens ?

What prevented the bloody order of the Athenian people from being executed at Mitylene ?

in a full assembly. Nothing now was to be heard but moans and lamentations.

The executioners were preparing to enforce the law, when the second galley was seen sweeping in at its utmost speed. The sailors, anxious to have their share in the work of mercy, had not stopt even to their meals; they eat and drank while they rowed, and took rest by short reliefs. At sight of it, the sentence was suspended: the decree of mercy was proclaimed, and received with an expression of unutterable joy.

Though the Mit-y-le-ne-ans were thus relieved from the fear of instant execution, they were not exempted from severe punishment. One thousand of the revoltors were sent to Athens along with their Lacedæmonian counsellor, Sa-le-thus. All these were put to death. All the Mitylenean ships of war were *confiscated*, and the fortifications of Mitylene were demolished. The whole island of Lesbos, except the territory of Mithymne was divided into three thousand lots, and given to the Athenian citizens. The Lesbians, however were not expelled from the island. The lands were left to their culture, provided they should pay for them a yearly rent.

One tenth of the lands was consecrated to the gods, for the Greeks thought the gods might be *bribed*, not only to pardon their cruelty, but to assist them in it.—The scripture says of the true God, "he is of purer eyes than to behold iniquity," meaning he cannot look upon the wicked man, without displeasure. His anger is declared against "all unrighteousness of men."

This doctrine of the government of God, had been declared for more than ten centuries previous to this time to the Hebrews, who lived at the head of the Mediterranean; but it was not received in other countries till it was fully declared by the disciples of Christ, four centuries after the Peloponnesian war.

What prevented the decree against the Mityleneans from being executed?

What was the final punishment of those unfortunate islanders?

What portion of the lands was given to the gods, and under what false view of religion?

To whom was better information of the divine government afforded?

CHAP. XXIII.

NICIAS.—CLEON.—BRASIDAS.

AFTER the death of Pericles, Athenian affairs fell into the hands of men very inferior to that accomplished statesman, and his illustrious predecessors. In want of a leader, the people fixed upon Nicias, a man of high rank and ample fortune, whose good qualities were universally esteemed. Nicias, was wise, generous, and honest; but he was diffident of his own abilities, not particularly eloquent, and without that firmness of mind which perseveres in great enterprises, and suffers long without sinking under misfortune.

In opposition to Nicias stood forth Cleon. The democracy of Athens honored high birth, as well as great talents, but noise and self-confidence bring bold bad men into notice every where, and when such men affect to be the guides and deliverers of a distracted people, that people too often believe in their pretensions, and submit to their turbulent, unskilful rule. In this way did Cleon recommend himself to the troubled Athenians.

Cleon belonged to a low class in the Athenian republic, but every man who could speak was permitted to declare his judgment upon any question to be discussed in the assembly of the people, and Cleon made use of this privilege to recommend himself to the inferior citizens. His rude eloquence, his contempt of superiors, and boastful integrity, made his advice important and his authority respectable in the opinions of a large portion of the Athenian people, so that he acquired power in the state which properly belonged to better men.

B. C. 426. It would be tiresome to read all the military and naval actions which are recorded of the Peloponnesian war. Years passed away, and were wasted in mutual and unprofitable destruction of

How are Nicias and Cleon described?

What recommended Cleon to the Athenian people?

life, by land and sea. Archidamus, the venerable king of Sparta died in the fourth year of the war, and in the sixth, his son Agis appeared at the isthmus of Corinth, at the head of the Peloponnesian forces; but earthquakes alarmed them and they withdrew into southern Greece without fighting. The Athenians until this time had maintained their naval superiority. Attica had been ravaged, though the people had so guarded the neighborhood of Athens that its lands continued to be cultivated, and the booty brought home by the fleet, and the product of the islands supplied the wants of the people.

The Athenian fleet recovered cities of Thrace which had revolted, and the Asiatic Greeks were kept in subjection to Athens through fear of severities like those inflicted upon Lesbos. The Athenians were therefore content to pursue the war, which was chiefly carried on by the fleet and army on the coast of Peloponnesus, and in western Greece among the allies of Sparta.

B. C. 426. This year Demosthenes, one of the Athenian generals, returned from a successful campaign in Acarnania, bringing with him three hundred *panoplies*,—suits of armor which were selected from the spoils of the slain. This armor was deposited in certain temples at Athens, and dedicated with thanksgiving to the gods. This practice of *dedicating*, or offering spoils to the gods has already been mentioned among those of mistaken gratitude, and a false religion.

After this achievement Demosthenes was sent on another expedition to the coast of Peloponnesus. He had landed at a town called Pylos, now known by the name of Navarino on the south-west coast of the peninsula of the Morea, or Peloponnesus. Here he was attacked by a large body of the Spartans, who hoped to block him up, and compel him to surrender at discretion. But they were disappointed, for several fresh ships having come to the assistance of Demosthenes, he was enabled in turn to block up his adversaries in the little island of Sphacteria, which lay close to Pylos.

What was the condition of Athens in the sixth year of the war?

What was the state of the Peloponnesian war B. C. 426?

What was the success of Demosthenes at Pylos?

B. C. 425. When intelligence of these transactions arrived at Lacedæmon the people were celebrating one of those religious festivals which so greatly engaged the Greeks, and at first, the news that an Athenian army was in Peloponnesus gave little alarm. King Agis was in Attica, it being the fourth incursion of the Peloponnesians, and the seventh year of the war. He had been there but fifteen days when this intelligence reached him, but on receiving it, he thought it prudent to return to Peloponnesus.

Soon after these events had occurred, the situation of the people at Sphacteria, entirely in the power of an Athenian garrison at Pylos, became so vexatious to the Spartans that they solicited a truce, and despatched an embassy to Athens to make accommodations. They simply asked peace, and offered that each party should retain whatever it had taken during the war. Perhaps the proposal would have been listened to, but Cleon made objections, and urged upon the people to secure conquests more extensive than their present possessions.

It was one of the traits of his mean mind to vilify men more exalted than himself, and the present occasion furnished him an opportunity to assail Demosthenes. He represented to the people that he might have conquered the island of Sphacteria instead of holding it conditionally—that he protracted the war to enrich himself: and that if he, Cleon, had the command, he would take the town in twenty days. The people knew that he was an empty boaster; therefore, to mortify him, they took him at his word, and passed a decree, that he should be sent to the assistance of Demosthenes. He then began to retract; but the more unwilling he appeared to go, the more the people pressed him; until, at length, finding that he must either make good his offer, or lose his character, he boldly said that he would proceed forthwith, and either destroy all the Lacedæmonians at Pylos, or bring them home prisoners within the time he had mentioned. The peo-

What effect did the state of Sphacteria produce at Lacedæmon?

How were proposals from Lacedæmon received at Athens?

What reflections upon Demosthenes were made by Cleon, and what followed?

ple, who knew him, derided his boasting, and allowed him to go.

It so happened, that just at the moment Cleon arrived at Pylos, Demosthenes, who was really a skilful general, had so placed his soldiers and his ships, that the Lacedæmonians in the island were deprived of every necessary of life, even of water; while at the same time they were incessantly attacked by the light armed soldiers of the Athenians with their arrows and slings. At length they offered to give themselves up as prisoners. This was thought to be a very extraordinary event; for, heretofore, a Lacedæmonian soldier would rather die than submit; and Cleon was thus enabled to make good his boast, and to bring back with him to Athens three hundred Spartans, whom he contrived to get into his power.

The prisoners thus taken, being many of them connected with the best families in Sparta, were considered by the Athenians as most valuable *pledges*—Holding them, they could at any time deter the Spartans from acts of cruelty to Athenian prisoners, because they might immediately practise the same barbarities upon these defenceless Peloponnesians. It was therefore determined that the prisoners should be kept in chains till the hostile powers should come to some accommodation; and in case the Peloponnesians should again invade Attica, the prisoners were to be put to death. Such were the maxims of warfare among those who boasted to be the most civilized; and, indeed, the only civilized people upon earth, and who called the rest of mankind *barbarians*.

Perhaps the vain-glory and arrogance of Athens had never risen to such a height as at this period. She never felt her own power to be so self-sufficient. Persia had ceased to alarm; Macedonia had not become formidable; Carthage was distant, and turned her views another way,

How did the undertaking of Cleon result? How were the Peloponnesian prisoners treated at Athens?

What circumstances contributed to foster the vain-glory of the Athenians?

and Rome was scarcely known to exist. This little republic of Athens believed that no power could arise upon earth to humble her, and now that her proud rival had asked favor of her and found none, her presumptuous and domineering spirit might well transgress all the dictates of moderation and mercy.

B. C. 424. The Athenians now thought it a fit time to punish the Corinthians who had been the chief instigators of the war, and though they obtained in the end no very important advantages, they succeeded in one engagement in which the Corinthian general and two hundred men were killed, and they also harassed the cities on the east coast of Peloponnesus. The island of Cythera was a favorite possession of Lacedæmon, and being fortified, defended the neighboring coasts from the depredations of pirates. The lands of Cythera belonged to Sparta, and the government of that little territory was under the direction of magistrates annually sent from Sparta. The garrison and inhabitants of this island, were compelled to surrender to an armament under Nicias.

The Spartan law-giver deprived his countrymen of the luxuries of trade and of wealth. They were instructed by him to cultivate the art of war that they might defend themselves from their enemies, at the same time, that enemies had little attraction to their country. All the citizens were proprietors of the soil, and soldiers strong to repel those who might assail their rights. He forbade them to invite strangers among them, and recommended that as much as should be practicable they should remain at home; moreover he forbade them to fortify their coasts, presuming doubtless that their known poverty would not be likely to invite attack; and their determined courage and military skill would repulse the most daring invader. He did not anticipate the progress of naval science, nor foresee that the ambition of a distant power in Greece, possessed of means which did not exist in his age, might endanger the security which he thought invincible.

This proved to be the fact, the winding coast of Pe-

What aggressions upon Corinth and Sparta, were made B. C. 424?
In what was the institutions of Lycurgus defective?

loponnesus was every where assailable. The inhabitants were numerous and courageous—but at what particular place was the enemy to be resisted—where would they pounce down like a predaceous bird?—Upon any unprotected spot, and thence they might proceed to pastures, orchards and cornfields—Flocks, fruits, and harvests invited their rapacious hands. They had already planted a trophy at Pylos.—An Ionian trophy in Laconia was a thing unknown since the establishment of the Dorians in Peloponnesus—What a stain upon their reputation was this!—So they felt it to be.

The inhabitants of the little island of Egina, now Engia, in the Saronic gulf, had long been objects of displeasure to the Athenians. The E-gi-ne-tans were an active and industrious people, and turned all their exertions to navigation and trade. They grew rich, and were not always willing to submit themselves to the power of Athens. In the Persian war they rendered the most distinguished services. After the defeat of the Persians, when rewards were apportioned to those who merited the public thanks, the oracle at Delphi pronounced that the Eginetans deserved particular acknowledgment, for in the battle of Salamis they had excelled all other Greeks. The gift bestowed upon them in obedience to the oracle, was a brazen mast adorned with three stars of gold. This honorable testimony from the Grecian states was received with exultation, and placed in a conspicuous situation in the island. Egina lay within distant view of the Piræus, the port of Athens. So envious were the Athenians of the prosperity of Egina, that it was called the *Eye-sore* of Piræus—*Eye-sore*, being a vulgar term to express a vexatious object always before the eyes.

The spirit of ill-will was kept alive between the two states, and in the first year of the Peloponnesian war, the Athenians forced the Eginetans out of their island, and peopled it with those Attic refugees which Athens could not contain. The Peloponnesians took compassion on the expelled Eginetans, and permitted them to establish

What particularly mortified the Spartans at this period of the war?

What was the history of Egina?

Where did the Eginetans establish themselves, and how were they destroyed?

themselves in Thy-re-a on the Argolic coast, under a Lacedæmonian governor. But even hither, these unfortunate people were pursued by their relentless enemy. On his return from the expedition against Cythera, Nicias embarked his whole force at Thyrea, burnt the houses, and made prisoners of those who were not slain in the assault. The prisoners were carried to Athens, and the assembly pronounced sentence upon them in their usual cruel spirit—According to the decision of the Athenian people, they were all executed except the Lacedæmonian governor, who was placed with the prisoners from Sphacteria.

The success which the Athenians had experienced elated them, and they felt as if their navy would ensure them a final victory over their enemies. On the contrary, the Lacedæmonians were discouraged. There was among them no individual capable of instructing them in a mode of warfare suited to distant expeditions, and an enemy powerful at sea. Brasidas, one of the Spartan officers and still a young man, was the most able man of that time in Lacedæmon. A circumstance related of the Lacedæmonians at this time serves to show how little virtue entered into their measures.

Besides the hostility of Athens, they had within themselves a foe not less to be dreaded. It has been mentioned, more than once, that the Spartans held a large number of slaves called Helots. The Helots had often made themselves formidable; and though now under subjection, they might at any time revolt, and take the lives and property of their masters. To relieve their own fears, the Spartans devised a horribly inhuman scheme, which would, they presumed, over-awe the unfortunate Helots. This was executed as follows. It was proclaimed in Lacedæmon, that any Helot who thought himself capable of sustaining the dignity of a citizen, and who would take up arms in defence of the country, should be emancipated from slavery.

Who was Brasidas?

By what horrible treachery did the Spartans betray the Helots?

Many presented themselves, desirous to enjoy the privileges of freedom. Two thousand of these deluded men, the most remarkable for strength of body, and for spirit and understanding, were selected for the pretended manumission. These were crowned with chaplets—a wreath of olive or oak leaves worn only by citizens—and marched in procession round the temples. This solemn mockery was to express that the first privileges of the free were the public services of religion. Every one of these men was the destined victim of a most atrocious scheme. They were all seized in their confidence, by their betrayers, and massacred—so secretly, that it was never discovered, when and where. They disappeared from among men, and nothing more was ever known of them.

About this time Brasidas with the men under his command proposed to take part with the Athenian cities of Thrace. The island of Thasos, the city of Amphipolis on the Strymon, and some other cities annually remitted a large tribute to Athens. These Thracian dependencies, had secretly sent a messenger to Lacedæmon, expressing their willingness to change masters, and offering, if the Lacedæmonians would send a military force to protect them, to revolt from Athens, hoping perhaps that they should not be so oppressively taxed by the Lacedæmonians.

The Athenians knew that their Thracian dependencies regarded them with no real attachment, and to prevent their defection, two of the ten generals at the head of an armed force strong enough for the service, were always stationed at the head of the Egean. Brasidas was aware that the Lacedæmonian forces could not approach Thrace by sea, and that he could only obtain possession of the dependent cities by a long march through Upper Greece. Still he was not prevented by the fatigues and dangers of such an expedition.

B. C. 424. The Spartan government consented to this project, but would allow Brasidas only seven hundred Lacedæmonian troops. The Pe-

How was this cruel design completed?

What disposed the Athenian cities of Thrace to revolt to Lacedæmon? How did the Athenians preserve their Thracian dependencies?

loponnesian allies furnished one thousand more, and his whole armament, including attendant slaves, was about four thousand men. These set out from the Isthmus in the summer, and traversed Phocis, Thessaly, and Macedonia; not without interruptions from the inhabitants of those countries, but the skill of Brasidas enabled him to overcome all difficulties. At length, he reached Acanthus in Chal-ci-di-ce. This was an Athenian city.

Being arrived at Acanthus, Brasidas offered no hostility, but summoning the citizens, he told them, he had come with authority from the Spartan government to seek an alliance with them. Lacedæmon did not take upon herself to punish them, because they had belonged to the confederacy of her enemies, but she invited them to deliver themselves from the oppression of Athens, and to join the Lacedæmonians. He wished only to bestow upon them the liberty and happiness enjoyed by his countrymen. The people of Acanthus previously disposed to throw off the domination of Athens, gladly received the proposal of Brasidas, and in a short time the neighboring city of Sta-gi-ra did the same.

The two generals who commanded in the vicinity of these cities, were Eu-cles and Thu-cyd-i-des. The latter afterwards became the historian of the Peloponnesian war. The next city which surrendered itself to Brasidas was Amphipolis on the river Stry-mon, the most valuable possession of the Athenians in Thrace. When intelligence reached Athens of the success of Brasidas, the Athenians thought that their generals had not performed their duty, and in their displeasure they removed them from their command. Thucydides was banished from Athens for twenty years. This afforded him leisure to write the history of the Peloponnesian war. That war was prolonged from its commencement twenty-seven years. Thucydides wrote the history of the twenty-one years of it. The history of the remaining years was written by Xen-o-phon.

Through what countries did Brasidas march, between Corinth and Thrace? (See map.) Was Acanthus on the Strymonic gulf?

By what speech did Brasidas persuade the Acanthians to submit to Lacedæmon?

What Athenian generals commanded in Thrace at the time of the expedition of Brasidas, and what was the history of Thucydides?

The success of Brasidas did not cease with the voluntary submission of the Thracian cities. He extended his conquests, and established his power by a wise conduct. His disposition was amiable, his manners conciliating, and his declaration wherever he appeared to assert command was, "that no man should suffer in person, property, or privileges" on account of their former alliance with Athens; and he concluded by saying, "it was his intention to give all protection, and his wish to do all honor to those who should prove faithful allies to Lacedæmon."

This liberality had the desired effect. Revolt from the tyranny of Athens was now no longer dangerous, but led to a happy change, and the people who submitted to the new and gracious call of Brasidas vied in paying honors public and private to a deliverer.

The Lacedæmonians at Sparta were not much pleased with the success of Brasidas. They were anxious for the deliverance of their captive friends, and they knew that new aggressions upon the Athenian dominions did not promote their restoration.

B. C. 423. In the spring, at the beginning of the ninth year of the war, the hostile parties agreed upon a truce for a year. Each party retaining what it possessed, and conceding the entire command of the sea to the Athenians. It was the design of this truce to afford time for the settling of all disagreement between the two leading states.

B. C. 422. The truce was not faithfully kept, the Athenian people were still led by the blind counsels of Cleon, and in the tenth year of the war, that ignorant man took upon himself the command at the dangerous post of Thrace. He determined to overthrow Brasidas, and humble the revolted cities, and for that purpose attacked the forces of Brasidas at Amphipolis. In this encounter both generals were killed—Cleon in a cowardly flight—Brasidas in the moment of victory.

Scarcely any Spartan, or any man whose character is

Did the conduct of Brasidas display great address as a commander?
 Were the Thracian Greeks satisfied with the change of masters?
 When was a truce between Sparta and Athens agreed upon?
 What happened B. C. 422?

recorded in history, ever so perfectly united the power to command and to persuade, to make and to maintain conquest as Brasidas. The respect in which he was held was strikingly exhibited at his death. His funeral was performed with great solemnity. His remains were interred in the agora of Amphipolis, and the place enclosed as sacred, and it was ordained by the citizens that he should be held in reverence as the founder of their liberties.

CHAP. XXIV.

ALCIBIADES—SOCRATES—GREEK CUSTOMS—LEARNING—
RELIGION.

B. C. 421. About the end of the tenth year of the war, the Athenians and Lacedæmonians alike, became more than ever weary of it, and proceeded to make articles of peace. This treaty included the allies of both, and required that the Thracian cities should be restored to Athens. The Thracian Greeks would not consent to be so restored; and Argos, Corinth, and other states were not satisfied with the treaty. Thus it is plain, the *peace* agreed upon was in fact no peace, but the commencement of new quarrels; and in both the principal states there was a party desirous to renew the war.

In Athens the individual who most urgently impertuned the people to violate the peace, was Al-ci-bi-a-des, then a young man about twenty-seven years of age. Alcibiades was the son of Clin-i-as and De-in-o-mach-e. His grandfather was also named Alcibiades. The latter lived in the time of Pisistratus and was associated with Clist-he-nes, that noble of the Alc-mæ-on-id family, the chief in Athens, who engaged in expelling Hippias and Hipparchus. The Athenians ever continued to hold the Alcæonid family in reverence on this account. Pericles

What was the character of Brasidas?

What happened in relation to the Peloponnesian war B. C. 421?

Who was Alcibiades, and his father, mother, and grandfather?

married Agariste, a lady of that family. Deinomache, the mother of Alcibiades the younger, was of the same family. That young man was therefore related to Pericles.

The father of Alcibiades was a public spirited man, He fell in battle and was lamented in Athens. The services of his father and grandfather, recommended the young man to his fellow citizens, and the fact of his descent from the Alcmaeonids was also important in the public opinion. Besides the advantage of family connexions, others more important, gave Alcibiades great influence in the Athenian republic.—He was rich, and profuse, of great personal beauty, active, self-confident, eloquent, and generally accomplished. On the death of Clinias, Pericles became guardian of his infant son, and as he grew up, he was instructed by the most eminent philosopher of that age, and of any age—Socrates.

That wonderful man made it the business of his life to instruct the youth of Athens in the most important of all knowledge—their duty to God and men. Socrates did not expect to improve those who were old, and fixed in bad habits, but he hoped that the young, being better taught than their parents, would become better men. Before Alcibiades was twenty years of age, he would have gone into the assembly of the people, and put himself forward as a public speaker, but Socrates restrained his presumption. "Wait," said he, "young man, till your mind shall be furnished with knowledge. Improve yourself by study. Wisdom is of slow growth. Presume not to lead others, till you are informed by years and reflection how best to conduct them."

Alcibiades listened to this excellent counsel, and delayed to engage in public affairs till he was qualified to understand them. His youth did not prevent him from entering the military service, and with his friend Socrates he accompanied the Athenian army into Bœotia and Thrace. At the battle of Delium, in Bœotia, where the

What extraordinary advantages recommended Alcibiades to the Athenian people ?

What were the instructions of Socrates, and what was his counsel to Alcibiades ?

What mutual services were rendered by Socrates and Alcibiades ?

Athenians were repulsed by the enemy, Socrates would have been killed, had not Alcibiades come to his assistance. This benefit was afterwards requited by Socrates. The two friends served together in Thrace, and in a battle near Potidea, Alcibiades put himself in imminent hazard by imprudent exposure of his person. There he would have lost his life, but for the interposition of Socrates.

It was a custom of the Greeks to reward soldiers who had distinguished themselves in any battle, by some mark of respect which should be worn, and serve to display the honors of the wearer. These honors were different. Some expressed the highest excellence, and others inferior merit. The first honor was called *Aristeia*. It was a simple wreath of olive, often bestowed by the general in presence of the soldiers. To save the life of a citizen and a fellow-soldier was deemed an act worthy of the honorary crown. After the action at Potidea was over, the *Aristeia* was decreed to Alcibiades. The generous youth, regarding the superior merit of his master, declined the distinction, and demanded the intended honor for Socrates, but he interfering, declared to the officers that they were right in their first decision. Accordingly the reward was bestowed upon Alcibiades.

It is to be regretted that the wisdom of Socrates did not always govern Alcibiades. They were companions in peace and war. In Thrace Socrates not only exhibited the greatest courage, but the utmost patience in fatigue and in want, and under the cold of a severe climate; but this example did not teach self-denial or any elevated virtue to Alcibiades. His chief desire was to be distinguished—to be seen, known and admired. Socrates recommended a simple mode of life—The glory of a man, he would say, was in his mind and conduct, not in his fortune or apparel, nor in ostentatious display of wealth and accomplishments.

Alcibiades did not embrace this doctrine of the philosopher, but when he got possession of his inheritance he fell into expenses and luxuries such as were never

What honors were paid by the Greeks to brave soldiers?

What were some of the doctrines of Socrates, and what effect had they on the mind and manners of his pupil?

before seen in Athens. Before him, it had been reckoned very magnificent for a private citizen to send one chariot to the Olympic games. Alcibiades sent no less than seven, and on one occasion his charioteers won three prizes. Many of the citizens of Athens despised this extravagance and vanity, but others had the folly to admire such false splendor.

If the vanity of displaying his wealth, his taste, and his handsome person, had been the worst feature in his character, Alcibiades would have done little harm, though even then he would have been exceedingly blameable for spending time and money in mere show, which might have been employed in relieving the poor, encouraging the industrious, and instructing the ignorant.

But Alcibiades could not content himself with a life of amusement and prodigality. He did not, it appears, much desire to serve his country, but he wished to rule in the public councils, to be known and feared in foreign states, and to prevent the Athenian republic from returning to a condition of peace. To do all this he entered into the feelings of those who disapproved of the treaty, and instead of urging any measures with the disaffected allies which might reconcile them, he increased the difficulties which disunited them and the superior states.

The people of Argos were so little satisfied with Lacedæmon, in respect to the articles of peace, that they declared war against that state. Alcibiades, upon this, persuaded his countrymen to take part with the Argians, and thus involve themselves in the discord from which they had just withdrawn. The design of this interference was to bring all Peloponnesus under Athenian dominion.

During six years the Argians and other states of Pe-

Of what foolish profusion was Alcibiades guilty ?

Of what better uses than mere luxury is wealth capable ?

Did the conduct of Alcibiades exhibit mischievous activity rather than serviceable patriotism ?

At whose suggestion did Athens take part with Argos against Lacedæmon ?

loponnesus lived in constant warfare, but the Athenians, though they engaged with the Argians, gained no advantages by it. The Argians were defeated, and the Athenians forced to withdraw their troops from Peloponnesus, leaving Lacedæmon with cause of revenge against them—namely, that they had assisted her enemies.

B. C. 416. To gratify their ill-will towards Sparta, the Athenians next turned their arms against the island of Melos. It has been mentioned that this island was attached to Lacedæmon. In the sixth year of the war, Nicias had invaded Melos with the expectation of bringing it under tribute to Athens; but the inhabitants shut themselves up in their city, and Nicias having ravaged the country, abandoned the completion of his enterprise. After this attack, the Melians in the service of Lacedæmon, became active and very vexatious enemies of the Athenians, and the latter thought fit to make them signal objects of delayed vengeance.

It has already been shown that the Athenians were capable of the greatest cruelty to those they called their enemies. The destruction of Mitylene was an instance—their treatment of the Eginetans was equally merciless.—At Sci-o-ne in Thrace, they killed all the male inhabitants,—from De-los they drove out all the people; and the conclusion of the second attack upon Melos was, that all the adult males were put to death, and the women and children sold for slaves. The territory of Melos was divided among five hundred Athenian families.

Facts like these strike us with horror, when they are related of savages, but when such circumstances occur among a highly civilized people, they only serve to prove that philosophy and literature will not make men virtuous. The political history of nations shows that natural humanity needs the teaching of religion, and the wrath of man can only be brought under the discipline of universal justice and mercy, by the law of God, clearly inculcated.

Did Athens gain any advantage from Argos?

On what account did the Athenians attack Melos?

What frequent instances of cruelty does the history of the Athenians furnish?

To what may the imperfect virtues of the ancients be referred?

At Athens all these cruel acts were devised—there they were reported,—and there the report was welcome. Their justice was not even disputed—but their success was applauded, and they constituted the false glory of that age. “There,” says Mr. Mitford, “Pericles had spoken and ruled; there Thucydides was then writing—there Socrates was then teaching—there Xenophon and Plato and Isocrates were receiving their education.¹ There the paintings of Parrhasius and Zeuxis—the sculpture of Phidias and Praxiteles—the architecture of Iphiclus and Callicrates—the sublime and chaste dramas of Sophocles and Euripides formed the delight of the people,” and yet they were a people that could violate without shame or compunction the best of human feelings, and the clearest of all human obligations.

The history of wars and treaties of peace is only a small part of the history of a nation. No whole people can be engaged in fighting—nor any people be *constantly* employed in so awful a perversion of their nature. There must be long seasons when men live in security and peace, and cultivate alike the arts which sustain life, and the virtues that are better than life. It will be well to pause here, and take some account of the domestic manners of the Greeks, and of the learning which refined them; and also, of their institutions and arts which have been admired and imitated through all succeeding times. Such facts constitute the greater and more important part of history.

The *social condition* of a people, is the state of all who live in *community*—that is, of all who live in the same country, under the same laws and rules.—A community consists of men, women and children, who are known to one another, who speak the same general language, and

Who were the most eminent philosophers and artists of the age of Pericles?

Does the whole history of any nation consist in narratives of wars, and political negotiations?

What is meant by the phrase *social condition*, and the word *community*?

assist one another to obtain the comforts and necessities of life. The social circumstances of the Greeks, from the first ages of their known history until about four centuries before Christ, have been briefly noticed in this history, and it may be useful to recapitulate some of the more remarkable features of that social state.

The inhabitants of Greece were divided into bond and free—the slaves constituting in some of the Greek states four fifths, in others nine tenths of the whole population, and often a larger proportion. The slaves were divided into native Greeks and foreigners. In the many wars of the Greeks with Thrace and Asia, they took prisoners, and when the rich relatives of those prisoners could pay for their liberation, their *ransom*—that is, the price of their liberty, was part of the profit of the war; when no ransom could be paid, the price of the prisoner was another source of profit. A slave might be beaten, starved, and otherwise tormented, or in some place might be killed by his master's order, and the abuser might go unpunished. There were however many slave-holders who never practised these cruelties. Slaves who are well treated are a more valuable property than those who are ill treated. The miserable have no heart to labor. Those who receive favors love their benefactors, are grateful to them, and serve them willingly.

The ancients hardly acknowledged slaves to be men. They considered it the height of impudence for a slave to dress like the free. In Sparta the citizens wore long flowing hair. It was not permitted to slaves to wear theirs in that fashion. Neither did slaves bear the names in use among the citizens. Slaves never carried arms, except when they were expressly armed for military service. One of the most toilsome, but necessary labors of slaves, was the preparation of corn, or wheat. In those ages there were neither wind nor water mills.—Corn was beaten, or pounded, or ground, in a hand mill.

Slaves of Athens were treated with more humanity than in other parts of Greece. When they were grievously oppressed, they might take refuge in the temple of Theseus, and no man could force them thence. They

Who were slaves in Greece, and how were slaves treated?
Were slaves esteemed like other men?

might also *commence a suit* at law against a cruel master, and the satisfaction the law allowed was, that they should be sold to another master—more or less cruel as might happen. The laws of Solon had respect to slaves. It was a maxim of that wise man, that there would be no injustice were all men to consider themselves injured when they saw another injured, and one of his laws was, It should be lawful for any Athenian to prosecute one who should insult a woman or child, a free man or a slave.

At Sparta, the slaves were more inhumanly treated than in any part of Greece, and their moral dignity and welfare wholly disregarded. The citizens of Sparta held that all excess in eating and drinking was degrading to a man. To show their children how contemptible and beastly a drunkard is, they would intoxicate a poor Helot, and then ridicule his absurd actions. The Spartans had no native literature, but they liked to hear recited and sung the odes of certain poets. These they would not suffer the Helots to sing, "Lest," said they, "the verses be *profaned*, or made vile." When the Thebans had made prisoners of certain Helots, they asked them to sing some of those popular songs, "We dare not," replied the unfortunate men, "they are our master's songs." What can be more affecting than such debasement in a fellow creature! Homer says truly:—

"Whatever day
Makes man a slave, takes half his worth away."

Slaves were not allowed a funeral ceremony, which among the ancients was accounted of great importance. They were not permitted to join in the public worship. When St. Paul preached to the Athenians he told them that "God made of one blood, all nations of the earth—*bond and free*." This was said in part to the humanity, of which, with all their learning the Greeks were ignorant. Slaves were differently educated from the children of citizens, for the most part they were not

How were slaves treated at Athens?

How were they treated in Sparta?

Who indirectly taught humanity to slaves, and from what privileges were slaves excluded?

educated at all. However, some persons were more humane than this. Many intelligent persons, prisoners of war, were reduced to slavery, and these would sometimes instruct their fellow slaves, and some of that unhappy class of people became learned and accomplished, and could instruct and amuse others.

Slaves were sometimes let out by their masters to serve other citizens. In that case they were permitted to have a part of their wages, and the money thus earned called *Pe-cul-ium*, was often saved to purchase the liberty of the slave. The master sometimes granted the slave his liberty; and sometimes, when slaves served faithfully in the fleet or army, the state made them free; and though neither they nor their descendants became citizens, except for some meritorious service, and by favor of the people, they lived decently and comfortably with their families. These freed inhabitants enjoyed the privileges at Athens of the class of resident foreigners.

The introduction of Christianity put a stop to many of the abuses of slavery. The first Christians treated slaves kindly. They knew they were God's creatures, and they called them brothers and friends, because they had the same faculties and feelings with themselves, and their blessed religion now affords, liberty—not to do evil, but to enjoy all God's good gifts, to all men.

The education of the young is a most important part of the business of the state. Unless the children are well instructed they can never make well-informed men and women. The Greeks knew this. Every state had the children bred up after its own customs.—Athens being the most refined, was perhaps the most careful in respect to education. The Italian Greeks also, as moral as the Athenians, were as well taught by their philosophers and legislators, such as Pythagoras, Zaleucus, and Charondas, and were equally attentive to their children.

It is not precisely known when letters were introduced into Greece. It is supposed that Cadmus brought them

How did slaves obtain liberty, and among what class of people were the freed slaves ranked at Athens?

What effect had the Christian religion wherever it was received upon the condition of slaves?

Did the Greeks provide for the instruction of youth?

from Phœnicia, about fifteen centuries before Christ. The first notice we have of respect for literature among the ancients is, that Pisistratus formed a library at Athens about five hundred and sixty years before Christ. From the death of Homer to the age of Pisistratus, three hundred years may be supposed to have elapsed. At first, men called Rhapsodists, sung and recited the poems of Homer, but in the course of time they were carefully written upon parchment, and thus formed volumes or books.

Before the age of Pisistratus, Homer, Hesiod, Orpheus, Linus, Musæus, Alcæus and Sappho were poets. Pythagoras had taught morals, and Thales and Anaximander had also taught natural philosophy as it was then known in Ionia. Enough of human knowledge had been discovered and recorded to excite curiosity. Wise men had disciples; and politicians like Pisistratus had learned that they could not do a greater favor to mankind than to collect their works where they should be preserved.

Solon knew of the importance of literature, and accordingly provided for the cultivation of it. His law in respect to education was, that youth be instructed in swimming, and the rudiments of literature. That those of small property should be instructed in trades, husbandry, and manufactures. That the sons of the wealthy should be taught to play on musical instruments, should study philosophy, should learn to hunt, and be exercised in the *gymnasium*. This plan was afterwards observed.

The school, thought the Athenians, is not the only place of a child's education. His studies and bodily exercises, his companions, and the conversation and examples of grown persons educate him. His education begins at his birth, and continues under care of others till he is able and willing to improve himself. Boys and girls at Athens were taught reading and writing. The latter on tablets of wood smoothly covered with a surface of wax, on which the letters were marked with a pointed instrument called the stylus.

What was the progress of learning in Greece from the age of Homer to that of Pisistratus?

Who were the most eminent writers of that period?

What was the law of Solon in respect to education?

What was the mode of education at Athens?

The inhabitants of Athens were divided into ten tribes, and the tribes into three *curiæ* each. The families of each *curiæ* were neighbors and friends. Every child's name was registered three times among the citizens of his *curiæ*. Once before he attained his seventh year, again when he was eighteen years of age, and a third time when he was *registered among men* at the age of twenty years. At this time the young man was admitted to the privileges of a citizen, might attend the public assemblies, aspire to the office of a magistrate, and dispose of his fortune, if he should happen to lose his father.

Every citizen was also a soldier, instructed in the military exercise, and enrolled among the citizens as capable of bearing arms. When he was first solemnly and publicly presented with his armor, before the men of the *curiæ*, he took an oath, which is here recorded, because it serves to show the nature of Athenian patriotism.—The oath of the E-phe-bi (or young citizen,) was,—"I will never do any thing to disgrace this armor. I will fight for my country and religion. I will never be the cause of weakening or endamaging my country. And if it be my fortune to sail on the seas, my country thinking fit to send me in a colony, I most willingly acquiesce, and accept that land which shall be allotted me. I firmly adhere to established laws and to the will of the people. I will never see the authority of the laws and the people broken or perverted, but alone, or with others, I will endeavor to revenge such contempt. I will conform to the religion of my country. If occasion should require I will lay down my life for my country. My endeavors to extend the dominions of Athens shall never cease while there are wheat, barley, olive trees, and vineyards beyond her limits."

Females were instructed in whatever was suitable to the sex, though the Athenian women did not mingle much in society with the men. Men and women were never invited together to entertainments except to small compa-

How were the citizens of Athens divided and the young men admitted to citizenship?

With what solemn obligation did the young citizen take upon himself the responsibilities of a man?

How were the Greek ladies educated?

nies at which relatives of the family only were present. The females occupied rooms in the house, into which no man, unless it were some near relation had admission. This was called the *women's apartment*, and there they employed themselves in the care of their children, and in making garments for themselves and their family.

Gymnasia were large buildings containing many apartments—rooms where philosophers, rhetoricians, and professors of all sciences might read their lectures, and others where wrestlers and dancers might exercise without disturbing others. The Lyceum, the Cynosarges and the Academy, were the public schools of Athens. The superintendent of the Gymnasium, was the Gymnasiarch. His office was annual, and bestowed by the assembly. Besides the Gymnasia, were Palæstræ, or schools for the Athletæ. The Athletæ were men who exhibited races and wrestling for the public amusement at the Games, as such exhibitions were called.

Of public amusements the theatre became the favorite of the Athenian people. The most distinguished writers of Greek tragedy were Eschylus, Sophocles, and Euripides. Aristophanes, the principal comic author of the Athenians, lived B. C. 400. He used to divert the Athenians by ridiculing their great men—good and bad alike. He exposed the follies of Creon, and made the character of Socrates appear absurd upon the stage. Only a few of the comedies of Aristophanes have been preserved.

In the course of this history it has been shown that the religion of the Greeks had nothing to do with love to man. It consisted of processions and public spectacles, and of splendid feasts and sacrifices, principally—There was a history of all the gods—rich temples were built to honor, and days were set apart to celebrate them. Prayers and thanksgivings to them were frequent, and the laws punished those who neglected the public worship, or who ridiculed the gods. It was not uncommon to kill persons who had misunderstood, or unskilfully performed some ceremony in honor of the gods. The heathens were alike superstitious and intolerant. Men and women

What was a Gymnasium? Who were the principal Greek Dramatists? Had heathenism a moral character?

equally served as priests and priestesses. They were required to have fine voices and handsome persons, and to wear rich apparel.

The philosophers only taught the people the doctrines of morals. One of the most important privations of the ancients was the want of a Sabbath, of a day of rest and instruction. One seventh part of time when labor ceases and man's thoughts are turned to the improvement of his mind, the investigation of his Maker's will, and the worship of a pure and holy Being.

CHAP. XXV.

SICILIAN WAR.

PROSPERITY for the most part attended the arms of the Athenians, but as yet, their conquests were limited to the coasts of Greece, and the islands and shores of the Egean. Sicily had long engaged their ambitious desires. The independent cities of that island quarrelled and sought assistance from Athens. This sort of interference sometimes furnished an opportunity for the helping power to become the master of both the hostile states; and such a prospect would dispose the Athenians to engage in any enterprise. Pericles knew of this disposition in his countrymen—perhaps he thought by grasping at too much they would lose their actual possessions, and therefore recommended them never to extend their protection to that *distant* island—distant, in that age of imperfect navigation, did it appear to the Attic Greeks.

B. C. 416. This advice was forgotten when ministers presented themselves at Athens from Egesta, a republic of Sicily, to solicit aid against an attempt upon their rights by the Syracusans. It has already been stated that Sicily remained partly in pos-

What is one very important excellence of Christian institutions in comparison with those of Pagans?

What was the extent of Athenian conquests, and what was the advice of Pericles in respect to extending it?

What was the political state of Sicily B. C. 416?

session of certain barbarous tribes, but that Carthaginian and Greek colonies had planted its shores with populous and wealthy cities. These colonies could not live in peace among themselves, nor with each other. When neighboring cities were quiet, the two parties which ever distracted Greek republics, aristocrats and democrats, would quarrel; and each party would find some neighboring states ready to take opposite sides. Two little republics Silenus and Egesta had some contest of this sort, and Silenus engaged the assistance of Syracuse, once the capital of Gelon, and the wealthiest power in Sicily. As an equal adversary Egesta sought relief from Athens.

The Egestans indeed stood greatly in need of foreign support. They found themselves completely excluded from safety and happiness, for their combined enemy surrounded them by sea and land. The Syracusans were allies of Lacedæmon, and had been expected, during the late war, to furnish that power with a naval force. It was true, the ships had not been furnished; but if Syracuse should become supreme in Sicily, might not her aid be a mighty auxiliary to Sparta; and was it not good policy in Athens to prevent her enemy from becoming stronger; and moreover was not rich and fertile Sicily a tempting prize to her victorious arms?—So did the Athenian people reason upon the question of supplying aid to Egesta. They thought more of the injury they might do to Lacedæmon, and the gain they should procure to themselves, than of any redress they should afford an injured people.

Alcibiades was less a favorite of the Athenians since he engaged them so unsuccessfully with Argos, and as soon as this Sicilian enterprise offered, he zealously engaged in it. He had been looking abroad for some warlike undertaking, and this suited his views. After the death of Cleon, a man named Hyperbolus, as vulgar, arrogant, and clamorous as Cleon, and like him of the lower order of citizens, took an active part in Athenian affairs. When Nicias proposed any measure to the peo-

Did the Athenians incline to assist Egesta, and why?

What excited the enterprising spirit of Alcibiades, and who opposed him?

ple this impudent *demagogue* overruled the mildness and modesty of that respectable man, and when Alcibiades took an active part in urging assistance to Egesta, Hyperbolus set himself in opposition to him.

Hyperbolus found in Alcibiades an opposer different from Nicias. He was daunted by no man, and he represented to the people that Hyperbolus was an *enemy to the state*, meaning that he did not regard the true glory of Athens. Alcibiades further declared that Hyperbolus ought to be banished by the Ostracism. Men of the highest dignity only, Miltiades, Aristides, Themistocles, and Cimon, had been subjects of the Ostracism. The Athenians felt when they resorted to that, they were taking aim at a lofty mark, as one who should bring down an eagle in his flight. It seemed to them a joke, when it was proposed that a man of mean condition, and without the accomplishments so much cherished among them, should be thus *distinguished* by their displeasure. Nevertheless, Nicias and Alcibiades induced them to banish Hyperbolus in that manner.

Hyperbolus being removed, Alcibiades continued to urge the Athenian people to engage with the Egestans, Nicias remonstrated against such a measure, but in vain. It was soon agreed to send commissioners to Sicily who could learn the state of things at Egesta. When these returned they brought intelligence that though the Egestans were in great need of present assistance, they were a wealthy people, and had sent about \$60,000 of our money to pay, a month in advance, for the sixty galleys they had requested from Athens. This determined the people to decree the desired aid.

B. C. 415. They next appointed commanders of the expedition. These were Nicias, Alcibiades, and Lamachus; the last, a man inferior in all respects to the first two. The generals were instructed to afford deliverance to Egesta; to humble Syracuse; and, as much as possible, *to advance the interests of*

How was the opposition of Hyperbolus overcome?

What was the final decision of the Athenians in respect to the Sicilian expedition?

What commanders were appointed, and what instructions were given them?

Athens in Sicily. This advancing the interests of Athens, will be understood by those who remember the oath of the young citizen—I will never cease my exertions to extend the dominions of my country, while wheat, barley, olives, and wine, shall exist beyond her limits.—In other words—the property of no people shall be secure from greediness and violence, so long as I have means to deprive them of it.

Nicias, still hoping to frustrate the project against the Syracusans, again represented to the people its doubtful utility and its certain expense, but they only urged it the more, offering such supplies as were necessary. These, Nicias informed them, were a hundred galleys, and thirty thousand men. During the equipment, the Athenians were making extravagant calculations upon the entire conquest of Sicily, and the immense tribute she would pay, so that in future, they anticipated, that no man among them would suffer from poverty, nor any be forced to labor for subsistence. How they were disappointed will appear in the sequel.

The people in general were great admirers of the magnificence of Alcibiades; but the *wise* thought it a bad example to the citizens of a commonwealth, and the *mean* and malignant envied the brilliant figure he made. Some artful persons of the latter character conspired together to deprive him of his command. To effect this they availed themselves of the superstitious reverence for the gods, which was a distinguishing feature of the Greek character. It was a custom in Athens to place before every house an image of Mercury, to represent that the god was the protector of the house. These figures or *terms*, as they were called, were a square block or post on which the head of the god was carved.

In one night all the faces of these images were disfigured, consequently the whole people were thrown into consternation. Some said this was the sacrilegious work

What expense was necessary to furnish the equipment against Sicily, and what presumptuous calculation was made upon its success?

How was Alcibiades regarded by the Athenians at this time?

of impious wretches who feared neither gods nor men ; others that no *man* had done it—it expressed the displeasure of the god himself against the enterprise, which the people were so earnestly pursuing ; and those who are supposed to have designed and done the mischief, pretended that the person who had thus insulted the god and his worshippers, was no other than Alcibiades, who in one of his revels, had outraged both.

Death was the punishment of sacrilege or contempt of the gods. Alcibiades, just on the point of departing for Sicily, was accused of this crime. Courage and honesty distinguished his conduct on this occasion. Coming forward to the people, he told them he asked a trial. If he should be found guilty, he deserved, and submitted himself to lawful punishment. If he were indeed innocent, as he declared himself to be, it became them to acquit him. He held a high station—General of the Commonwealth, and no shadow of blame ought to rest upon his character. This appeal to justice had no effect upon the unjust, though the enemies of Alcibiades did not then persevere in the accusation. They neither acquitted nor convicted him, but reserved prosecution till they should find it expedient to their views.

B. C. 415. June 8th. The whole equipment being furnished, the fleet departed. On the day of debarkation, the Athenian citizens enrolled for the expedition, and those of the allied forces who were to accompany them, assembled themselves at day-break on the parade ground of Athens. All the inhabitants who usually attend such exhibitions came out to behold this grand array. On seeing so large a portion of the strength of their army, who were husbands, fathers, and sons, to those they were about to quit, departing upon an expedition longer and more hazardous than was ever undertaken by any Grecian state ; and feeling how disastrous, as well as how prosperous the enterprise might be, parents, wives, and children were agitated alike with hope and fear ; and the adventurers and their friends were troubled in heart lest they might never meet again.

What false charge did the enemies of Alcibiades bring against him ?
 How did Alcibiades confront his enemies, and how did they proceed ?
 What happened at Athens June 8th, B. C. 415 ?

The numerous foreigners present looked upon the splendid and interesting spectacle with unmixed wonder and delight.

The army formed a procession from Athens to Piræus, and as many of the citizens as were able, attended them thither, where the galleys were in waiting. When every thing was prepared for getting under way, trumpets sounded for signal of silence; and prayers for success, as the custom was, were put up to the gods; heralds directing, and the whole armament uniting their voices. When the men were distributed in the ships, wine was produced, and officers and privates poured libations from gold and silver cups, and drank to the prosperity of the expedition, and the commonwealth; the citizens and strangers on the beach fervently repeating their words. Last of all the Pæan was sung and the fleet got under way.

Pæan. A song of battle. Either a prayer for victory, or thanksgiving for success.—The concern felt by the Athenian people on account of the *length of the voyage* now undertaken, proceeded from the fact, that all voyages at that time were what is called *coasting*. Without a compass it is necessary for ships to proceed close to the shore. At that time ships or galleys were little more than very large open boats, and the length of voyages was increased by the many windings and projections of the various capes and bays that occurred in their course. In the present instance, the fleet, instead of sailing directly westward from Peloponnesus to Syracuse, steered northwards to the large island of Corcyra, now Corfu, on the west of Epirus; thence across to Italy; thence round the Gulf of Tarento to Messina, whence they sailed along the east coast of Sicily to Syracuse.

B. C. 427. The republics of Sicily, as has been shown, lived not in greater harmony than those of continental Greece. B. C. 427 an Athenian force had

What ceremonies were observed on the departure of the Athenian fleet for Sicily?

Did the Athenian fleet take a direct course to Syracuse, and why not? (Trace the voyage on the map.)

been sent to Sicily to aid the city of Leontium against Syracuse. At that time the principal man in Syracuse was Hermocrates, sometimes called the peace-maker of Sicily. The Athenians then sent against Syracuse did little, for Hermocrates admonished the contending parties to accommodate their differences ; and when the Athenian fleet returned to Athens, the commanders were punished because they permitted the hostile states to make peace. The Syracusans afterwards conquered the Leontines.

After the subjection of Leontium, the Athenians pretended that on account of former alliance, it was their duty to emancipate the Leontines from the dominion of Syracuse. While the Athenians were preparing for the second expedition against Sicily, Hermocrates still governed in Syracuse, though he was unable to preserve throughout the island the harmony which he had formerly cultivated. When intelligence reached Syracuse of the intercourse between Athens and Egesta, Hermocrates exhorted the Syracusans to prepare for attack, but at first his counsels were neglected. Afterwards the Syracusans saw the necessity of active defence.

According to the judgment of Hermocrates, the Syracusans made serious preparations for the coming evil. Meanwhile three Athenian ships were sent forward to the Egestan territory. The rest of the fleet safely crossed the Ionian Sea, passed the Iapygian promontory, and entered the bay of Tarentum. Upon the coasts the Athenians endeavored to procure water and provisions. Tarentum refused to let the ships enter her port, and at Locri they were denied water. At length they arrived at Rhegium, and there, though not admitted within the walls, they were supplied with necessaries. The Athenians urged the Rhegians to join them, but they gave their decisive answer that though they would do every office of friendship to the Athenians, they would engage in no hostilities except in alliance with the Italian states.

The ships which had been sent forward to Egesta met the fleet at Rhegium, and there brought information that

When did the Athenians undertake their first enterprise against Sicily ?
 Who was the chief man in Syracuse B. C. 415, and what was his advice to the Syracusans ?

What was the progress of the Athenian fleet ?

the commissioners who had been despatched to Egesta from Athens, had been deceived in the means of that republic. The commissioners were carried into a temple of Venus which contained vessels of silver, cups, flagons, and censers, and were afterwards entertained by the principal men of the place. In their houses large quantities of gold and silver plate were displayed, which they had borrowed from wealthy neighbors of other cities, to impress the Athenians with their supposed magnificence and riches.

It would not be profitable nor pleasant to follow all the mortifications and miseries which attended the Athenians in this ill-fated expedition. What happened at the same time in Athens is more interesting. After Alcibiades had sailed to Sicily, some restless men declared that a secret party existed in that city who purposed to restore *tyranny*, such as had existed under Pisistratus. The chief conspirator, said these suspicious persons, was Alcibiades.—Who were his abettors and confederates was not precisely known—They were likely to be such and such men—naming individuals.

The magistrates offered rewards to persons who would afford information of those that were plotting to overthrow the constitution. Every artful and mercenary man turned his eyes upon his neighbor, and every citizen, however innocent and respectable, was exposed to be accused by these designing and unprincipled informers. The number of persons who were suspected and committed to prison increased daily, and the peace of families, and the safe intercourse of friendship, were almost destroyed. It is a custom in all countries when the partaker of a crime brings out his *accomplices*, and informs the magistrates of his own guilt and that of his associates in villany, that the informer is excused from punishment. In our country we call this sort of acknowledgment—*turning state's evidence*.

A suspected person and a prisoner, one An-do-ci-des, a rhetorician, thought to deliver himself from confinement

What intelligence was brought to the fleet from Egesta?

What happened in the mean time at Athens?

What destroyed the peace of families, and the safety of social intercourse at Athens?

by giving false information of others. To this effect he said to a fellow prisoner, "Guilty, or not guilty, let us confess something. When the public has made a few victims it will be satisfied. We shall escape—A few will be sacrificed, and then this disturbance will cease of itself."—This selfish and profligate counsel was followed. The plotters accused several persons of disfiguring the *terms* of Mercury, and of designing the exaltation of Alcibiades to supreme power in the state. All proof of guilt in the accused was this declaration of interested informers. The accused persons all suffered capital punishment, but the informers and the rest of the prisoners received their liberty.

Alcibiades, as he had been the first in favor at Athens, became the chief object of detestation. His death, and that of others—absent with him in the army, and his supposed abettors, was decided upon, but as it was necessary he should be condemned and suffer by the will of the people, and abroad he was too much beloved to be delivered up without a struggle for his life, it was thought best to proceed cautiously against him. According to this plan, a vessel was despatched to Sicily with a herald who, without alleging any reason, simply commanded the accused persons to return to Athens. This they proceeded to do.

Alcibiades had sufficiently studied the character of his countrymen not to submit himself to their justice. With his pretended companions in guilt, he sailed for Athens in his own *tirreme*, and on the way, along with the attendant herald, they stopped at Thurium, near Sybaris in Italy. At Thurium Alcibiades and his friends left the Athenian messenger to return to Athens without his prisoners. The herald and other officers of government sought in vain for the fugitives, and at length returned without them. A formal sentence of death was pronounced afterwards against them.

By what nefarious scheme did certain men of Athens deliver themselves from prison?

By what order was Alcibiades remanded to Athens?

CHAP. XXVI.

ALCIBIADES RECALLED TO ATHENS—ATHENIANS DEFEATED
IN SICILY.

AN Athenian was now become the most formidable enemy of Athens. Alcibiades passed from Thurium to Elis. From his retreat in that province, the Lacedæmonians learning his situation, sent him an invitation to their city, and a guard for his safe conduct thither. Alcibiades had encouraged the people of Argos against Lacedæmon, and he was somewhat fearful that they might treat him as an enemy. But he was capable of becoming a serviceable friend, therefore it was for the interest of the Lacedæmonians to treat him with favor. He knew this, and trusted himself among the enemies of Athens.—The Spartans received Alcibiades cordially, and he as cordially entered into their affairs.

Having first alarmed the Lacedæmonians, Alcibiades proceeded to allay their fears. "A fleet, said he, "you have not, equal to that of Athens, but to check her progress in Sicily, is of the utmost importance to you.—Send thither a sufficient force, but send what is more important, an experienced general. Let him offer his services to the Syracusans. They will become your helpers in turn, and may assist you hereafter against your common foe. But to aid the enemies of Athens is not sufficient, you know she is the enemy of all free states. Enter her territory, plant a garrison in the town of Decelia. Intercept the silver from her mine at Laureium. The Thracians will refuse the produce of their mines when they know she is every where distressed."

After Alcibiades had pointed out every mode of effecting the downfall of his country, he thought some apology necessary for such conduct. "I consider that," said he, "no longer my country which has driven me injuriously from her bosom. I have no country. I must restore

What course did Alcibiades recommend to the Lacedæmonians?
How did Alcibiades escape from the Athenian Officers?
Whither did Alcibiades go for safety?

myself to that which honored my fathers. I account not him a patriot who being unjustly expelled from his native land, rests in useless banishment; but he is truly one who, animated with the love of mankind, offers his services to the country which receives him. Depending upon you, Lacedæmonians for the greatest benefits, you may also depend upon me to the utmost extent of my ability. There are no dangers nor hardships that I will not undergo for your advantage."

B. C. 414. The eloquence of Alcibiades, and the expectations of power and profit which he excited, disposed the Lacedæmonians to follow his advice. They appointed a general of such forces as might be raised. This was Gylippus, an active and very able officer. Lacedæmon furnished two ships, and Corinth two more. Gylippus proceeded first to the Syracuse, and landed at Himera, in the northern part of the island. Gongylus, the other commander, followed him. When they arrived in Sicily, the Syracusans weary of the war, in which the Athenians had the advantage, were about to submit, but the prospect of assistance determined them to refuse all capitulation.

B. C. 415. Gylippus marched across the country to Syracuse. His army consisted chiefly of the men of Himera, Sicels, and other Sicilians. With attending slaves his force was about five thousand. By well concerted measures Gylippus succeeded in changing the face of affairs. He reached Syracuse just before the wall or embankment which Nicias was building round the town had been completed. His first act was, to send a herald to the Athenian camp, to declare that he would allow them five days to quit Sicily in safety. The soldiers laughed at the message, and Nicias tauntingly asked, "could the arrival of a *privateer*," for so he called Gylippus in contempt, "and the wand of a herald, make such a change in affairs as to oblige him to retire from a place which he was on the point of taking."

Gylippus then drew out the Syracusans for battle, but was defeated and driven back into the city with the loss of some men. However he honorably took on himself

What assistance did Lacedæmon send to Syracuse, and with what effect? What force had Gylippus, and how was he received by Nicias?

the whole blame of this miscarriage, saying that it was occasioned through his ignorance of the nature of the country, which led him to draw up his troops in a disadvantageous situation. The event showed that he was right; for, soon after, he marched out again, and by a judicious choice of ground, and arrangement of his army, he, with the very same men, defeated the Athenians, and destroyed the wall of inclosure which they had been at so much pains to build.

Hermocrates now persuaded his fellow citizens to venture to attack the Athenians by sea. This was a bold measure. The Athenians, ever since their victory over the Persians at Salamis, were esteemed superior in naval warfare to any people of Greece, and the fleet now besieging Syracuse was manned by the very flower of their men. The Syracusans, encouraged by the success that had already attended his counsels, followed his advice. They attacked the Athenian fleet in the large harbor that adjoined the town, and though they were forced back with some loss, they were not discouraged from making a second effort.

The Athenians owed most of their success at sea to the vigor and rapidity with which they worked their vessels. At one time they would sail close along side one of the enemy's galleys, and sweep away all the oars, killing and wounding the rowers within with the broken fragments of them; at another, they would direct the sharp points of the prows, or foreparts of their ships against the side of that of the enemy, with so much force as to sink it at a single blow. Hermocrates strengthened the sides and fronts of the Syracusan galleys so as to protect them against such a shock, and then, sailing out again he attacked the Athenians, and was successful.

From the time the Lacedæmonian general appeared in Sicily, the fortunes of Nicias became daily more and more disastrous. His opinion of his own situation was expressed in a letter written by him to the Athenian people. Nicias was one of the first who wrote *public despatches*. Writing was not then in common use. The

What was the first success of Gylippus?

What measure was recommended to the Syracusans by Hermocrates? How did the Athenian galley make an attack?



GALLEY—SEA FIGHT.

despatches of generals were usually *oral communications*.—They were carefully uttered to trusty messengers, and they delivered them verbally. The following is an abstract of letters of Nicias, which, as it describes the state of the Athenians at that time in Sicily, is here inserted:

“Having nearly effected the object of the war, and the Syracusans being reduced to extremity, the arrival of Gylippus with an army, partly Peloponnesian, and partly collected in Sicily, restored them. In one action with the enemy, he had been victorious, but in a second action, was constrained to retreat. His army was now in camp, but almost surrounded by the enemy—the Syracusan cavalry preventing him from moving at all, and he was exposed to be attacked by land and sea. The fleet was fast decaying. The ships were leaky and the crews diminished. Wood, water, and provisions were continually intercepted by the Syracusan horsemen.”

“Neither your general nor your army deserve blame. We came hither against divided states. They are now united against us, and reinforcements are expected from Peloponnesus. One of two measures you must immediately determine upon. Your troops now here must be recalled, or you must send hither, by the next spring, a land and naval force equal to the former,—and a large sum of money, for its use will be indispensable. For myself, I must request that I may relinquish this command. Ill health disqualifies me for it. I ask this indulgence as the reward of my best services.”

This communication from Nicias might well have taught the Athenians to abandon a foolish enterprise, and to show kindness to a faithful servant of the republic. They learned neither. They persevered in the Sicilian war, and refused that their infirm general should quit a command which he could not sustain. Demosthenes and Eurymedon were appointed assistant commanders. Money and the promise of the desired equipment were sent to Nicias.

How did Nicias describe the state of the Athenian army in Syracuse?
 What misfortune overwhelmed Nicias?

What request did Nicias make to the Athenians?

What measures did the Athenians take in respect to the continuance of the war?

The Syracusans elated with their past success, were greatly alarmed when they saw the fleet of Demosthenes sailing into their harbor in the finest state of equipment, and confident of victory. Demosthenes, when he landed, determined to make one great effort to take the city, and, if that failed, to withdraw his forces before they should be too much weakened to defend themselves. He attacked a strong post close to the town, but was driven back. He then proposed to sail home with what remained of the fleet and army.

Nicias hesitated: he was ashamed to face his fellow citizens after the discomfiture of the finest armament that had ever quitted their shores. He had also secret information from some of the inhabitants of Syracuse, that the people were heartily tired of the war, and were inclined to surrender. He therefore prevailed on Demosthenes to try his fortune at sea; but here he again failed; and the enemy, not content with driving the Athenian ships under their forts, blocked up the mouth of their harbor, so that escape by sea was impossible.

Nicias now worn out agreed to retreat. But, when all the necessary preparations had been made with the utmost secrecy, the moon was suddenly eclipsed. The Greeks were ignorant of astronomy, they did not know that an eclipse was as natural a circumstance as the common appearances of the moon; that it happens whenever the earth intercepts the sun's light from the moon, and the shadow of the earth falls upon it. The Greek armies were always accompanied by priests and soothsayers. The priests conducted the worship of their gods, which on no account was neglected; and the soothsayers explained *signs* or appearances of things. Their signs were divided into auspicious and inauspicious; that is, into favorable and unfavorable. A good sign was a happy *omen*, or *presage*. A bad sign, was an evil *portent*.

B. C. 413. This eclipse seen at Syracuse was regarded by the Greeks as a disastrous portent—a sign of the anger of the gods. The terrified sol-

What happened to Demosthenes at Syracuse?

What notions had the Greeks of astronomy, and who among them explained appearances of things?

diers refused to retreat till the soothsayers should direct them. The soothsayers declared that the gods did not at present approve of their retreat, and required a delay of thrice nine days. Nicias, as superstitious as the rest, listened to this fatal admonition. What was a bad sign to the Greeks was a good one to their enemy; and they resolved, by their total destruction, effectually to prevent all future invasion of the Athenians.

The unfortunate delay of the Athenians afforded time to the Syracusans to provoke them to different actions by land and sea, which all ended in the triumph of the Syracusans. Eurymedon was killed, and at length every Athenian ship was taken or burnt. The return by sea was cut off, the Athenians could only think of retreating from the coast, and penetrating over hills, woods, and rivers, by unexplored paths, to the interior of the island. That was occupied by barbarians who feared and hated the Syracusans, and who would perhaps receive the Athenians more willingly on that account. They might regard them as protectors, and reciprocally protect them. In their mountain fastnesses the fugitive Athenians would be able, they hoped, to concert means of escape.

Gylippus and the Syracusan chief were determined to prevent the retreat. They would complete the work they had begun. On a given day, preparations, such as could be made, being completed, orders for marching were given by the Athenian generals. Then the deepest anguish seized every mind. Their love of praise, and of national glory, were completely mortified. Disgrace and defeat instead of honor and triumph attended them. And their country, instead of extending her dominion, had lost a large portion of her effective force, and the terror of her name in distant lands. Flight—perhaps slavery and death, awaited them—instead of crowns of victory, shouts of applause, welcome and embrace of friends, which they had expected to crown their enterprise.

Besides these dreadful considerations, the most heart-rending objects surrounded them. The dead lay unburied

What fatal advice did the augurs or soothsayers give the Athenians at Syracuse?

What plan of retreat did the Athenians propose?

What dismal thoughts now distracted the Athenian armament?

upon the earth, and wounds and sickness disabled many from attending the march. These uttered melancholy cries, clinging to those who were about to forsake them, and supplicating them to assist or remain with them.—“Why came we hither? or why delayed we to depart while our ships yet floated?” and other, such self-reproaches did those wretched men exclaim; and such was their misery and despair, that the universal multitude, bathed in tears, seemed willing to die where they were, rather than to attempt hopeless flight.

The survivors of this ill-fated expedition, including the slaves, were reckoned at forty thousand men. The slaves however, generally, released themselves from bondage. They no longer carried loads of provisions and other necessities for their superiors, but fled in every direction, more willing to fall into the hands of Sicilian lords than to serve longer their fallen masters. The armament, thus diminished, was divided into two companies—one commanded by Nicias, and the other intrusted to the guidance of Demosthenes. Nicias, at no period of his life exhibited more *elevation of character*—a greater superiority to ill-fortune, or a more confiding trust in Providence.

When the wretched Athenians were about to commence their march, Nicias, from an elevated station, addressed to them some words of encouragement, and then proceeded before them in their melancholy retreat. The two divisions of the army were guided by the two generals. It would distress any heart capable of compassion for the miseries which men bring upon themselves, and which they inflict upon one another, to follow all the details which history affords of this sad conclusion of the Sicilian war. The two parties, weary, hungry, and thirsty, pursued by their enemies, and harassed by stones from their slings, by arrows from their bows, and darts thrown by their strong arms, at length gave up to their determined and remorseless conquerors.

Those under command of Demosthenes yielded first.

What painful objects seemed to forbid their flight?

What order of march was arranged, and how did Nicias conduct himself?

In what manner did the Syracusans follow the Athenians?

When they could no longer resist or proceed in their march, Demosthenes surrendered himself and his troops to Gylippus, with no other stipulation than that none should suffer death by violence, or the want of food. Six thousand men were thus made prisoners. These gave up their arms and money, throwing the silver coin into the hollow of their shields as they delivered them up. When Nicias was informed of the surrender of Demosthenes, he sent a messenger to the enemy, offering in the name of the Athenian commonwealth, to *re-imburse* the Syracusans for all the expense of the war, provided they would permit himself and his troops to return to Athens. This was refused. Nicias then continued his miserable flight.

B. C. 433. Sept. 15th. Sicily, through the greater part of its extent, is high land, intersected with numerous valleys, through which the brooks and rivers, enclosed by steep banks, take their course to the sea. One morning, the wretched Greeks overcome with thirst, and goaded by the enemy in their rear, came in sight of a river flowing in its deep and rocky channel. Intolerable thirst overcame them,—without order they rushed down the bank, and in their eagerness to drink, dispersed themselves along the borders of the stream. Here the last blow was struck. The enemy consisting of Peloponnesians and Syracusans gave up, and after the slaughter of many of his men, Nicias yielded himself into the hands of Gylippus.

The Syracusan soldiery seized the persons of many of the Athenians as their private property, and took them off to domestic slavery. Another, and a small portion was carried with their general to Syracuse. There the assembly of the people decided upon the fate of Nicias and Demosthenes. Both, according to a decree to that effect, were executed. Meanwhile, the miserable remnant of their once flourishing army, the greatest ever sent out by any one Grecian state, was reserved for a still severer lot. A vast quarry in the hill of Epipolæ, from which the stone had been principally taken for

What terms did Demosthenes make with the Syracusans ?

Where did Nicias submit himself to the enemy ?

How were the Athenian generals and soldiers treated at Syracuse ?

building the city, was judged the most secure and commodious place for the confinement of such a multitude of men, so versed in the use of arms. Into this the free-men were conducted, to the number of about seven thousand : the slaves were sold by public auction.

The Syracusans saw in the Athenian prisoners, not generous enemies, but oppressors, who would have reduced them to the deepest misery. Though food herefore was not denied, yet it was given in quantity barely sufficient to support life ; and cruelty was still more shown in the scanty allowance of water. No shelter was afforded from the inclemency of the sky ; and while the reflected heat of the mid-day sun was scarcely tolerable, the chill of autumnal night, to which they were exposed, was equally injurious to health. Those of the army under Nicias, who, instead of public prisoners of the Syracusan state, had been made the private property of individuals, suffered variously, according to the condition or temper of the masters under whom they fell ; and of those who had escaped by flight, few fared better, for, unable to find subsistence, they were mostly reduced to the hard resource of offering themselves, in any town they could reach, to voluntary slavery.

In the miserable state of servile dependency to which such numbers of Athenians were reduced, the science, literature, fine taste, and polite manners of Athens are said to have been beneficial to many. Some, who were fortunate enough to meet with masters of liberal disposition, were treated with the respect due to superior accomplishments ; some were even presented with their freedom. The literature of Greece or Ionia had little made its way to Sicily ; and copies of books were not yet readily multiplied. But many of the Athenians retained by memory much of the works of Euripides, whose moral and pathetic strains, which they used to sing as the solace of their bondage, singularly touched the Sicilians. Euripides lived to receive in person the

How did the Syracusans fulfil their promise to Demosthenes in respect to his men ?

How did the soldiers of Nicias fare in Syracuse ?

What influence had their learning and accomplishments, upon the condition of the Athenian slaves in Syracuse ?

grateful acknowledgments of some who returned to Athens, and related what kindness they had received in servitude, or what relief in beggary, for the pleasure they gave by repeating, singing, or teaching, his verses.

CHAP. XXVII.

ALCIBIADES RETURNS TO ATHENS.

News of the dreadful defeat at Syracuse was first brought to Athens by *rumor*. A foreigner from Piræus entered a barber's shop and mentioned the sad event as a known fact—The barber next reported it. So indignant were those who heard the poor man repeat what he had been told, that they dragged him before magistrates to make him prove his words. The barber did not know his informer, and would have been punished, had not some of those who had escaped from Sicily, come forward and related the whole truth.

This intelligence produced the greatest distress and clamor. The unreasonable Athenians who had directed, nay insisted upon the expedition in opposition to the prudent expostulations of Nicias, as if they had not alone been the cause of their own misfortune, blamed all who were concerned in it. Then, forgetting their anger, they wept for their losses—and most bitterly for those friends who had departed from them full of hope,—now dead, or worse than dead,—lost to them in hopeless slavery.

The state was effectually weakened by this defeat. The commonwealth had not such another body of citizens as those so wantonly sent forth to destruction, nor such a fleet to maintain their maritime superiority, nor any sufficient means to repulse a Lacedæmonian navy should it appear at Piræus; and they might rationally dread that their enemy would now blockade them by sea and land. It will be remembered that Alcibiades had

How did the news of the misfortunes of the Greeks in Sicily first reach Athens?

Whom did the Athenians blame on account of the defeat in Sicily?

To what calamities were the Athenians now exposed?

recommended to Agis of Lacedæmon to establish a permanent garrison in Attica, and he accordingly went into that province, and there contrived to cut off important supplies of provisions from Eubœa.

B. C. 413. That island was a dependency of Athens and afforded tribute, and valuable articles of subsistence to the people. At that time navigation was so little understood, that transportation by sea, round point Sunium, and up the Saronic gulf to Piræus, was accounted more expensive and laborious than land carriage from Eubœa to Athens across the province of Attica—a distance of more than forty miles.

The Athenian people in this unexpected adversity were not long governed by their angry passions. They had much to do to protect themselves. Wise men yet were to be found among them, able and willing to direct the public councils. The people became orderly and moderate for a season, and gave up the public shows in which they delighted, lived with frugality, and applied all the money they could raise to the building and fitting new ships of war. Thus ended the summer B. C. 413.

There was indeed great need of new defences to the remaining power of Athens. Her subject states now thought it a suitable time to revolt from her dominion. From the time of the victories of Cimon, B. C. 449, most of the Grecian towns had been tributary to Athens, nevertheless the Persian king pretended to consider those towns a part of his empire. It has been mentioned that the governors of Persian provinces were styled satraps. B. C. 413 Artaxerxes being dead, and his son Darius II. having succeeded, Asia Minor appears to have been divided between the satraps Pharnabazus and Tissaphernes,—the former possessing the northern, and the latter the southern division.

Both of these satraps desired to obtain the revenues of those Greek cities which bordered upon his province, and whenever the cities were disposed to revolt, the satraps would offer to assist them; encouraging them at

Why were provisions sent over land from Eubœa to Athens?
 How did the Athenian people conduct themselves in their adversity?
 How were the Greek cities in Asia now regarded by the Persian king?

the same time, if they should return to the protection of Persia, that their tribute would be less than Athens exacted. Nevertheless the Athenians had not permitted the Greek cities to fortify themselves, and whenever these might revolt, the former, at a short notice, could land an army upon the coast and punish them. To prevent this the satraps offered to make an alliance with Lacedæmon, The Lacedæmonians being required to send ships to defend the Greek cities.

B. C. 412. This proposal was agreeable to Lacedæmon. The Persians were to pay the Lacedæmonians, and the latter were to cut off the revenues of Athens, without which she could not carry on the war. After some delay, a treaty between Tissaphernes and the Lacedæmonians, was concluded to this effect.—That all countries and cities of Asia, which had formerly been subject to Persia, should be restored to that dominion, and that the Lacedæmonians and Persians were to carry on the war together, neither party making peace without consent of the other. Both the satraps, Pharnabazus and Tissaphernes had sought the alliance with Lacedæmon. The treaty was concluded with the latter, but the Lacedæmonians did not slight the overtures of Pharnabazus, but received his commissioners with respect.

Alcibiades was at Sparta when commissioners from the satrap proposed the alliance, and he urged the completion of it upon the Lacedæmonians, offering to take a command upon himself to aid the enemies of his country. His counsels prevailed, and he went in person to Ionia and the Greek islands, and every where stirred up revolt against Athens.

However, Alcibiades had not been long thus employed, before Agis and the chief men of Sparta took up the opinion that he by his genius could do whatever he pleased; that he was a selfish man and without honor; that if he should exclude the Athenians from their pos-

What course did the Persian satraps take towards Athens?

What treaty was made between the Lacedæmonians and Persians?

What service did Alcibiades render the Lacedæmonians?

sessions in the Egean, he would next take upon himself to domineer over Sparta; and, that such were his mischievous and persuasive talents, he might overthrow their authority; or by endeavoring to do so, that he would cause much trouble to Sparta.

To deliver themselves from this possible danger the Lacedæmonians sent private orders to Astyochus, the commander of troops in their service on the coast of Asia, to take Alcibiades out of the way by assassination. Before this order could be executed, Alcibiades, not a citizen of any country, but a fugitive from his own and a dependant among strangers, became weary of serving the Lacedæmonians. In the hope to improve his own condition, and distrustful of the power he had been serving, he abandoned them, and repaired to the court of Tissaphernes in Sardis. He now felt desirous to uphold the Athenian state, and once more to return to his country.

With a view to depress the enemies of Athens, Alcibiades represented to Tissaphernes, that he would gain no advantage by his alliance with Lacedæmon. The Lacedæmonians, he said, proposed to make the Greek cities absolutely free, liable to pay no tribute, nor to furnish ships, nor soldiers to any sovereign power; so that in the event of their success, the Persians would gain nothing. In case the Athenians should hold their dependencies, the advantage to them might be considerable. In order to preserve peace with Persia, they might easily be induced to allow some tribute to be paid to Persia, or to give up certain cities for secure possession of others.

The obligation of the treaty was a solemn promise between both parties, but this was to be evaded by Tissaphernes refusing to pay the Lacedæmonians as much money as they had agreed upon. The excuse for failing in this was, that the satrap had not money to fulfil his engagement. The Spartans were not a rich people, therefore it was necessary for them to be paid, as Tissaphernes had agreed, or they could not maintain, for any considerable time, large armies out of Lacedæmon. Tissaphernes listened to this advice, and for a season stopped

What disposed Alcibiades to return to the Athenian interest?

What was the counsel of Alcibiades to Tissaphernes?

What deceitful excuse could Tissaphernes give for his bad faith?

the pay of the Lacedæmonians. Thus he distressed them, and weakened their confidence in their allies.

Alcibiades next sent a proposal to the Athenians that if they would abolish the assemblies of the people, and place their government under a council of the best citizens in their country, he would procure for them the assistance of Tissaphernes, and would himself return to their service, and thus they might effectually put down the Lacedæmonians.—The love of popular power, and of their established institutions, was the strongest feeling of the Athenian multitude. Besides their attendance at the assembly was a source of profit to every citizen, and they neither wished to relinquish the privilege of determining every public measure, nor the compensation they received for attendance.

Pisander, one of the Athenian commanders was sent to Athens to lay before the assembly the scheme of Alcibiades. It was a bold undertaking to demand of a people to surrender their privileges, and instead of governing themselves, to submit to be governed by others. Pisander might well have expected they would have killed him upon the spot; but they had been mortified by defeat, and they were even in fear of losing their existence as an independent state. Their pride was humbled, and their vindictive passions awed, if not submitted. When they heard Pisander their displeasure was indeed excited. Some murmured, others clamored more loudly; the enemies of Alcibiades were *vociferous*; and some said, that the gods whom he had insulted would bring down vengeance upon that people who should receive him.

Pisander, patient and self-possessed, heard all these reproaches, and when their fury subsided, again addressed himself thus to the assembly: "Before you reject this proposal, consider well your circumstances. You have no choice. The question is not, what form of government you choose, but how you may exist as a people.—You must be supported by foreign assistance. The Per-

What proposal did Alcibiades make to the Athenians, and why was it likely to be *unpopular*?

With what emotions did the Athenians hear the proposal of Pisander? By what argument did Pisander persuade the Athenians?

ians will only afford you assistance upon the condition that you lay aside your democracy, and intrust your affairs to faithful and approved citizens.—Can you hesitate to do this? If you esteem it an evil, it will be one of short continuance. When peace and safety shall be restored to the commonwealth, you may then, if it please you, restore the ancient government.” This suggestion prevailed, and a decree was passed that eleven commissioners should be appointed with full power to treat with Alcibiades and the Satrap, and to conclude with them whatever they should judge to be expedient for the commonwealth.

The Athenians chose a council of four hundred persons to regulate their domestic affairs, and Pisander and his colleagues departed for Asia. There the scheme of Alcibiades was utterly frustrated. Tissaphernes, not more faithful to the man who had counselled him to break his engagements than to the Lacedæmonians, for some reason of his own, returned to their alliance, and renewed the treaty with them; and the Hellespontine satrap, Pharnabazus, also made an alliance with them. Thus Alcibiades was disgraced anew in the minds of his countrymen.

B. C. 411. A considerable military and naval force of the Athenians was lying at Samos, and the officers upon that station highly disapproving the measures lately taken at Athens, refused to concur with them. The commissioners proceeded to different islands and to cities of Thrace, and persuaded the citizens to discontinue their popular assemblies, but few of those consented—Thasos and some other islands went over to Lacedæmon.

The new government at Athens did not go into operation without opposition. Many of the citizens preferred the old government, and would have labored to maintain it, but the advocates of the *revolution*, as it may be called, hired assassins to take off those who were likely to hinder their views. Such was the confusion of

What consolation did Pisander offer the Athenians, if they should follow the advice of Alcibiades?

How did the plans of Alcibiades succeed?

What success in the Egean had the commissioners?

Did the Athenians universally approve the change of government?

the times that no man dared to prosecute those who designed, or those who executed these bloody outrages. And the Athenian people agreed to set aside the constitution to confirm the council of Four Hundred, and to declare that no pay should be given to *five thousand* citizens, who were to form an assembly instead of *all* the citizens. This revolution was effected without open violence.

A herald-ship was sent from Athens to inform the armament at Samos, that they were thenceforward liable to the control of the newly-established oligarchy, and not to the people. This information was not acceptable to the commanders, nor to the soldiers and seamen. Thrasybulus, a man of courage and ability, took the lead among them, and they resolved to maintain the old form of government. They all took an oath to support the democracy, to persevere in the war, and to regard the Four Hundred as enemies of the state.

Thrasybulus, aware that the armament had a very formidable enemy in the Peloponnesians, and knowing, that though Alcibiades had introduced the revolution at Athens, the oligarchy took no notice of him, thought it advisable to attach that active, though unprincipled man, to the interests of the *naval commonwealth*, for such the naval power might be called. Alcibiades accepted this invitation, and the armament bestowed upon him the chief command. The first service he rendered them was to go to Tissaphernes, who was "to one thing constant never," and dissuade him from rendering any service to the Peloponnesians.

About the same time ten commissioners from the Four Hundred, appeared at Samos, with proposals to accommodate with the armament, but so indignant were the army at the bare mention of terms, that they would instantly have sailed to the Piræus and have reinstated the democracy. On this occasion Alcibiades exerted himself with the greatest wisdom. He reasoned with, and soothed the people under his command, and told them

What resolutions were taken by Thrasybulus, and the army?

What induced Thrasybulus to bestow an elevated command upon Alcibiades?

What reply did Alcibiades make to commissioners from Athens?

that such an act would produce only bloodshed and misery, and that, with their approbation, he would answer the commissioners in their name. To this they consented.

He, then addressing the commissioners, said—"That the army did not disapprove the authority of five thousand citizens instead of the whole, but they insisted upon the abolition of the council of Four Hundred, and the restoration of the Five Hundred—an ancient body, whom the former had deposed ; and, that it was expedient for the civil and military powers to preserve concord—for if they should oppose each other, and either should fail, there would be no commonwealth to serve—nothing would remain but lawless men amidst the destruction of their own interests, and happiness."

With this reply to the overtures of the Athenian citizens the commissioners returned, and not long after, the change recommended took place, and the return of Alcibiades was decreed. Tissaphernes, notwithstanding his renewed treaty with the Peloponnesians, was not more sincere in his engagement; and the Peloponnesians, deriving no benefit from the alliance, thought it best to withdraw their fleet to the Hellespont, and with the aid of Pharnabazus to attempt the Greek cities of that region.

B. C. 411. The Athenian commanders took especial care to follow the Peloponnesians, and about the middle of July, Thrasybulus gained an important victory over them, near Abydos, on the strait. This victory was gained with inferior numbers, and was an encouraging circumstance to the depressed and divided Athenians. Deprived of Ionia, of the Hellespontine cities, of the Thracian colonies, of Attica itself, and retaining only a small part of Eubœa, for the larger portion of that island had revolted, the sources of Athenian prosperity were cut off, and in these circumstances Alcibiades saw that the boldest and bravest conduct only would retrieve so many losses.

Alcibiades was now, more than ever, anxious to return to Athens, but he resolved to accomplish some important

What followed the return of the commissioners ?

What victory was achieved by the Greeks B. C. 411 ?

What retarded the return of Alcibiades to Athens ?

services before he should set his foot upon that natal soil. Agis had required of the Spartan government to place a squadron at Byzantium and Chalcedon, in order to intercept Athenian vessels bringing produce from the borders of the Euxine, and this important trade, thus menaced, stood in need of protection. Indeed the exceeding precariousness of Athenian power, rendered the skill and enterprise of Alcibiades, at the head of the army, every where of eminent use. It may here be mentioned that the English title, General, signifies a commander of land troops; and that of Admiral, of maritime force. The Greek historians use no titles to distinguish such differing authorities, but on account of that defect, in this little history, Commander, applies indiscriminately to either.

The purpose of rendering important services to his country was carried into effect by Alcibiades. He conquered the Peloponnesians and Persians at Cyzicus by sea and land, and took Chalcedon and Byzantium. No commander among the Greeks could boast services so difficult and successful, beyond the limits of Greece. When first placed at the head of her forces, it has been mentioned that her allies were in a state of revolt, and her revenues gone. The commonwealth depended upon the protection of the fleet, and the fleet was neither able nor willing to protect it. Alcibiades restored discipline to the fleet, destroyed the enemy's power at sea, and re-established the naval supremacy of Athens, he also conciliated the favor of Pharnabazus, and by recovering the disaffected Hellespontine cities, recovered some of the tributary resources of his country.

B. C. 408. After six years of absence Alcibiades felt as if he might have subdued all ill-will, and be received at Athens as a benefactor. In the autumn of the twenty-fourth year of the war, he entered the harbor of Piræus. Information had just reached him that the Athenians themselves, had appointed him General of the Commonwealth, and that Thrasybulus and Conon,—very meritorious officers, were associated with him in command.

What important services to his country were rendered by Alcibiades? In what time did Alcibiades return to Athens?

It happened that Alcibiades entered the harbor on the day of the Plynteria, which was a religious ceremony of a mournful character. On that day the statue of Minerva was veiled. The Athenians considered this circumstance an evil omen to the commonwealth and to Alcibiades, but a great number of the citizens appeared at the port to welcome him. Their general language was—"Behold the most deserving of men."

This commendation was not universal, but it prevailed, and Alcibiades, though at first doubtful of his own safety, at length intrusted himself to his near relations and friends who came to the harbor to receive him, and accompanied them to the city. Soon after he addressed himself to the people. He solemnly declared his innocence in respect to the profanation of the statues, and professed himself the sincere friend of his country. So acceptable was his declaration that not a word of disapprobation or distrust escaped from one of his hearers.

The succeeding events of the life of Alcibiades are melancholy to relate, for at this period he seems to have abandoned his youthful follies, and to have devoted himself, heart and hand, to the interests of his country.—We wish that he might have held the power he had gained, and have continued to exert it for the benefit of Athens. Three months after his return he was sent with a hundred ships to Asia, but not being supplied with money to pay his soldiers, he left the command to Antiochus, one of his officers, and proceeded to Caria to get assistance.

While Alcibiades was absent, Antiochus was drawn into an engagement with Lysander, the Spartan commander, and lost his life and a part of his ships. This disaster was ascribed to Alcibiades, and the Athenians were so displeased with him on account of it, that he was superseded in the command.

Alcibiades was too well acquainted with the Athenians to return to their city and justify himself. He therefore went into Thrace, where he had a large property, but there he was not idle. He counselled the Athenian offi-

What reception awaited Alcibiades?

What reverse of fortune happened to Alcibiades?

Had Alcibiades any confidence in the justice of the Athenians, or did he avoid a trial?

cers, and pointed out to them a position for their fleet safer than that they occupied. But they did not listen to him, and soon after were defeated. We will now leave Alcibiades upon his estate in the Chersonese, and follow the fortunes of his unhappy country.

At this time the satrap, Tissaphernes was displaced by the son of the Persian king, Cyrus, who held his court at Sardis. Lysander, was desirous to secure the favor of Cyrus, and accordingly paid the Persian prince a visit at Sardis. Cyrus received Lysander very graciously, and entered cordially into his views. The prince told his visiter that his father and himself equally desired the success of the Lacedæmonians, and that he had appropriated a large sum to their use, concluding in that *hyperbolic* manner of speaking, which is common to Asiatics, and which is sometimes called the *oriental style*, "that he would cut up the throne on which he sat," which was of solid gold and silver; "rather than means should be wanting to prosecute the war against Athens."

B. C. 407. Lysander, by the liberal assistance of Cyrus, was enabled to put his armament into excellent condition; and in order to act effectively against the Lacedæmonians, it was necessary for the Athenians, after all their troubles and all their losses, to increase their naval force. The great resources and energy of this *small* people, for such they were—a community of twenty thousand citizens—were now wonderfully displayed. A hundred and ten *triremes*,—vessels of war, were equipped and manned. The officers and crews of these ships exceeded twenty thousand. A considerable portion of these, of course, being of the subject states, and slaves. This force, under the command of Athenian generals, proceeded to the Asiatic coast, and took the first opportunity to engage the enemy.

The first action which ensued is among the most memorable of the Peloponnesian war, commonly called the

What encouragement did Cyrus, the Persian Prince give to the Lacedæmonians?

What measures did the Athenians pursue in regard to their fleet?

battle of Ar-gi-nu-sæ, because it took place near the islands Arginusæ, between Lebos and the main. This action ended in the defeat of the Lacedæmonians, in which they lost seventy ships, and ten thousand men; and had the Athenians known how to preserve the advantage they gained, they might then possibly have secured their peaceful dominion in Greece. Three very able men at that time belonged to the state, Alcibiades, and the generals, Thrasybulus and Conon. But the want of ability to value the services of such men, and of justice to reward them, appears in a public act which immediately followed the battle of Arginusæ.

After the action of that battle had ceased, the admirals held a *council of war*, to deliberate upon measures immediately to be adopted by themselves. To collect the wreck, to preserve the bodies of the dead for funeral honors, but more particularly to relieve the living who might be floating upon fragments of ships, or endeavoring to save themselves by swimming, were the first objects to be attended to after a naval battle. One of the generals proposed that the whole fleet should employ themselves in this business. Another recommended that Theramenes and Thrasybulus with their ships should take care of this matter, and that the rest should proceed to the relief of Conon, who commanded an Athenian squadron then blocked up by the enemy in the harbor of Mitylene.

This proposal was agreed to. Forty-six ships remained to take charge of the wreck, and the rest were to proceed to Mitylene. Neither of these were able to accomplish the service assigned to them. A violent storm prevented them, and the crews of twelve ships, which were destroyed in the battle, all perished. After the storm, two of the generals went to the relief of Conon, the rest returned to Athens, little suspecting the fate that awaited them. As soon as they were arrived, a popular orator in an assembly of the people accused them of mismanagement in their command; and Theramenes, who was in-

Which of the hostile parties prevailed at the battle of Arginusæ?

What resolution did the Athenian generals take after this battle?

What act of ingratitude and tyranny was committed by the Athenian people immediately after the battle of Arginusæ?

trusted to collect the wreck, also accused them of disregarding the lives of those who were lost after the battle. The generals had many friends who defended them, but there were other men who persecuted them with the utmost bitterness and malignity; and after each had offered his own defence, and their advocates had vainly endeavored to overcome the ill-will of their accusers, the six unfortunate generals were sentenced to death, and were accordingly executed.

This cruel measure had no other effect upon the Athenian people than to multiply quarrels, to make many afraid for their lives, and to determine others to fly from a city where there was neither security nor repose. But notwithstanding the ungrateful character of the Athenian commonwealth, men of honor and ability yet remained in its service. Conon and Thrasybulus still retained their military command. The loss sustained by the Lacedæmonians at Arginusæ did not destroy their fleet, and a powerful force under Lysander stationed itself near the Hellespont that they might stop ships passing from the Euxine to Athens.

CHAP. XXVIII.

CONCLUSION OF THE PELOPONNESIAN WAR.

THE protection of their trade and the humbling of their enemies were alike desirable to the Athenians; and the fleet under command of Conon pursued the Lacedæmonians, and took up its station on the European side of the strait, at a place called Egospotamos, or the Goats' River, not far from the town of Sestos. It was followed thither by Lysander with the Lacedæmonian fleet, who placed himself opposite to it at the Asiatic side of the strait, near the town of Abydos.

Did the Athenians, after the execution of the six generals, prolong the war?

Where did the Athenians again encounter the Lacedæmonians?

Did Lysander give battle immediately, and what was the effect of his delay?

The Athenians every morning sailed across the strait and offered battle to Lysander, who cautiously kept all his ships close to shore as if he were afraid to fight. After spending most of the day in this manner, the Athenians sailed back to their former station, and landing from their ships, dispersed about the country in quest of food or amusement. The Athenian generals, thinking that Lysander's unwillingness to fight proceeded from fear, grew careless of the discipline of their men, and allowed them to straggle about the country. It was in vain that Alcibiades, who was then in the neighborhood in banishment, warned them of their danger.

For four days successively the Athenian fleet sailed out in the morning to challenge their enemy and returned towards evening to the land. On the fifth, Lysander, as soon as he was assured that the Athenians were dispersed through the country, gave orders to his fleet to sail out and to cross the strait as rapidly as possible. Their approach was not perceived till they were close at hand. Resistance was then hopeless. It was in vain that the generals endeavored to hurry the men on board. The enemy were upon them before the ships could be half manned; and thus the whole of this fine fleet of the Athenians was captured, without the loss of a man, by the crafty Lysander. Nine ships only escaped, through the exertions of Conon, who, when he saw that all attempts to fight were useless, sailed away with these, and being afraid to return to his native city, took refuge with the king of Cyprus.

The destruction of the Athenian fleet at Egospotamos put all the Greek cities of the neighboring coast at once into the power of the Lacedæmonians. Lysander had only to proceed to Athens and take possession. He resolved not to lose the opportunity thus afforded him, of destroying the state that had so long been the rival of his country. He therefore, in the first instance, issued an order that all Athenians who were in any other part of Greece should immediately return to Athens on pain of death. He did this because he knew, that the more people were

What use did Lysander make of the negligence of the Athenians?

What resolution was taken by Lysander after the battle of Egospotamos?

in the city the more easily they would be destroyed by famine. Lysander then sailed with his fleet for the Piræus, so as to prevent any assistance in men or provisions being sent in by sea.

Meanwhile a herald-ship which Conon had despatched with the sad intelligence of his defeat, arrived at Athens. This ship, the *Paralus*, was *sacred*, made holy by some *consecrated* use. The people would neither injure the vessel, nor insult its crew. Any other that should have brought such news they would have destroyed in their anger. But now anger gave place to grief and fear. Alarm and lamentation broke out at the harbor of Piræus, and, passing from mouth to mouth up the long walls to the city, the distress became universal.

No person slept that night in Athens, says the historian. Every family had a friend or relation to mourn for.—And how much was there to fear—how had the Athenians treated their conquered foe? What must they expect from the Lacedæmonians?—Perhaps the same unsparing cruelty their armies had exercised at Egina, at Scione and Melos. On the morrow after the fatal news was received, a general assembly was held, and such measures were resolved upon as they were able to carry into effect. It was determined to block up all the ports except one, to repair the walls, to appoint guards, and to sustain a siege as long as possible.

Lysander after receiving the submission of the Hellespontine cities, and of all the islands except Samos, proceeded to the harbor of Athens. He sent information to Lacedæmon, and Deceleia of his purpose to put an end to a war which had now lasted twenty-six years. All the Peloponnesian states, except Argos, were summoned to arms; and the two kings, Agis and Pausanias, joined their troops and stationed their armies together in the grounds of the celebrated gymnasium of Academia, near to the city.

Without an ally, without a fleet, without stores, and blockaded by sea and land, the Athenians waited the final

How was intelligence of the defeat at Egospotamos received at Athens?

What resolutions did the Athenians take on this occasion?

What measures were adopted by the Lacedæmonians?

To what condition was Athens reduced by the siege?

sentence of their conquerors. Shut up within their walls, many of the people perished with hunger, and many more would have died, had not certain bold men, notwithstanding the vigilance of the besiegers, contrived to bring in provisions by water undetected. Two captains, brothers, were eminently serviceable in these hazardous adventures. They afterwards received the thanks of the Athenian people, and were publicly crowned as a reward of dangerous and important exertions for their fellow citizens.

These helps however were inconsiderable, but not until many had died of hunger did they even speak of capitulation. At length a deputation was sent to king Agis, but he answered he had no power to treat.—They must send proposals to Lacedæmon. Into Peloponnesus ministers were sent. The deputies had requested of Agis that their walls and harbor might be spared. When the ministers entered Laconia, a messenger from the Ephori stopped them. "It was needless," said the messenger, "that they should proceed. The Ephori knew what proposals they brought. They would not listen to such."

This answer drove the Athenians to despair. If any should survive the wasting famine by which many were daily perishing, nothing but slavery awaited them. No assault was made, the Lacedæmonians trusted to famine. Want grew more and more pressing. After four months of prolonged misery an embassy of ten persons was sent to Lacedæmon, where they found the members of the Peloponnesian confederacy assembled. These consulted in what manner Athens should be treated.

The Corinthian and Theban deputies declared that no terms ought to be allowed. The Athenian commonwealth, which had aimed to enslave or exterminate every free state in Greece, deserved to be annihilated. The Lacedæmonians determined otherwise. They proposed, and it was agreed, that all ships of war except twelve should be surrendered; that the harbor and long walls

What reception was given to Athenian ambassadors at Sparta?

What effect did the prolonged siege of Athens produce?

What were the final conditions offered by the Peloponnesians to Athens?

should be destroyed ; that the Athenians should consider the friends and enemies of Lacedæmon as their friends and enemies ; and the Athenian forces should go by land and sea wherever the Lacedæmonians should command.

B. C. 405. May 5th. These hard terms were accepted of course. Agis took possession of the walls, and Lysander of the harbor. The destruction of the walls was the most triumphant circumstance to the Lacedæmonians. Exiles who had been driven away from Athens were invited to return. The popular assembly was abolished, and the government for a time committed to a council of thirty men. Agis withdrew his army from Attica, and the desolated province was once more restored to the city, which alone remained to Athens of all her possessions.

Affairs being thus concluded at Athens, Lysander went to Samos, reduced that island to obedience, dismissed the ships of the allies, and with the Lacedæmonian squadron returned to Laconia. So ended the Peloponnesian war in the twenty-seventh year, and Lacedæmon, in alliance with Persia, became the leading power in Greece.

CHAP. XXIX

THE THIRTY TYRANTS.

ATHENS had now lost her political importance, but her intellectual eminence could not be prostrated like her walls and her navy. Her vices had ruined her external power, but her statesmen, philosophers, artists, and poets, lived, and their works still live. Alcibiades, Thrasybulus, and Conon, though in exile, adorned the list of her citizens. The sages, Socrates, Xenophon, and Plato, yet cherished and taught the principles of philosophy. The wisdom of her statesmen, and the genius of arts and

What happened May 5th, B. C. 405 ?

What concluded the Peloponnesian war ?

Was the power of Athens extinguished in fact by her subjection to Lacedæmon ?

poetry was still hers. The works of her great men were not destroyed—the memory of the exalted dead was honored among them, and their language spoken. Athens then held the empire of thought in the mind of all civilized countries; and because science, and wisdom, and letters, are indestructible, that empire has been extended even to our age and country, and we are subjects ourselves of its elevating and refining dominion.

The Lacedæmonians left Athens with her surrounding walls and a citadel, restored the territory of Attica to its former possessors, and allowed twelve ships of war to the vanquished. The Athenian people had never treated an enemy so well. Thirty citizens of Athens held the supreme power; the assembly of the people was set aside; the ancient magistracy and laws were retained, and a new court, called the Council, was established. After the subjection to Lacedæmon, one of the first evils felt at Athens, was poverty. The pay of the public service to the assembly and the courts, was stopped. Estates held by wealthy citizens in subject states were cut off. The tribute was no more; the profit of ship-building, and of equipping fleets and armies had ceased.

Business was thus at a stand, and property almost annihilated. And moreover, their accustomed pleasure was denied to the people. Their habits of amusement were to be changed. Flocks of strangers who had come from the allied states, no longer thronged the streets, and the courts. Those who had been used to contend and to judge in the courts, to feast at sacrifices, to attend the assembly, to be amused at the theatres, but not to work, were now without recreation, without income, without employment, without food, and worst of all without habits of industry and without skill to acquire subsistence.

It was under these circumstances of the Athenian people that the Thirty took the government into their hands. The president of that council was Critias, a rich man of the family of the legislator Solon, but unlike his ancestor, he was wholly indifferent to the welfare of the state. He sought absolute power, and formed the intention to

In what condition were the Athenians placed by the Lacedæmonians?
How did their circumstances affect the Athenian people?

What measure did Critias take to establish tyranny in Athens?

banish every citizen who should oppose his measures. In order to fix his power he sent to Lacedæmon to request that a military force might be afforded him, which might enforce his regulations if they should be opposed, and he offered at the same time to pay the Spartan soldiers.

The soldiers were furnished and their leader was styled the Harmost, or *regulator*. This commander entered completely into the scheme of Critias. More completely to prevent any opposition, Critias ordering a review of the Athenian citizens under arms, took from every band their arms, and intrusted them to the keeping of the Lacedæmonians. Another innovation was made which was exceedingly offensive. Critias offered partially to restore the assembly—to take *three thousand* citizens, and leave out the rest. He appears to have chosen this limited assembly *arbitrarily*—that is, without any particular rule, or qualification of members.

One member of the council strenuously opposed those tyrannical measures. This was Theramenes, the person who accused the six unfortunate generals, but it appears that in his station of Councillor he respected the privileges of the Athenian people. Nor was Theramenes alone in his detestation of the selfish tyranny of Critias. Critias knew this, and resolved to crush all opposition. The harmost Callibias, with his soldiers executed whatever Critias desired. Whenever the latter fixed upon any citizen, however blameless and respectable, as one opposed to his designs, he merely commanded the Lacedæmonian soldiers to apprehend the unfortunate individual. This person was then accused of being an enemy to the state, though no examination followed, and then the Thirty condemned him to be executed.

In a short time Critias discovered that the confiscations and oppressions which he practised upon the Athenian citizens did not afford him money enough to pay the Lacedæmonians, and he fell upon the resident foreigners, the Metics, as they were sometimes called, to satisfy his rapacity. His conduct to a distinguished family of this

What did Critias substitute for a general assembly?

Who opposed, and who aided Critias?

Upon whom did the rapacity of Critias take hold?

class serves to show his utter disregard of merit, and of men.

Cephalus, a Syracusan, possessing a large fortune, thought better to enjoy it in Attica, then under the administration of Pericles. He was admitted to the conversation and friendship of Pericles, and the philosopher Socrates. His two sons were Lysias and Polymarchus. These youths were educated in the most accomplished society of that time. The former became one of the most eloquent orators of the age, and the friend of Plato and Socrates. The orations of Lysias are still extant. In his youth he went with the historian Herodotus to Thurium in Italy, and remained there till he had attained his forty-seventh year. The defeat of the Athenians at Syracuse, exposed Thurium, an Athenian colony, to the vengeance of the Syracusans, and in order to be safe, Lysias returned to Athens.

He possessed a considerable property, and with his brother Polymarchus, commenced a manufactory of shields, where a hundred slaves performed the labor, and this gave the brothers affluence. One evening Lysias was entertaining some strangers at supper when some of the Thirty unexpectedly entered the apartment where he and his guests were. The councillors ordered the company to withdraw, and then told Lysias he was their prisoner. The orator well knew that he had given no offence, and that these lawless men had come thither for his money. He, therefore, submitted himself to Pison, one of their number, to whom the rest intrusted him.

The councillors next proceeded to take an inventory of the property of Lysias. In the mean time, knowing the sordidness of those base men, Lysias offered Pison a *bribe* if he would provide for his safety. Pison consented to take about fifteen hundred dollars, but when Lysias opened a chest to get the money, the former perceived it to be filled with gold and silver coins, and insisted upon taking the whole, which was more than five thousand dollars. Lysias was obliged to submit, but while the pilage was going on, he contrived to escape, first to Piræus, and thence to Megara.

Who was Lysias? What happened to Lysias?
How did Lysias escape from Pison?

Polymarchus was less fortunate—his person and his property were seized, and he was made to drink that fatal cup, an extract of hemlock, which was a customary mode at Athens of putting state criminals to death. It was merely alleged that these brothers were not well affected to the measures of the Thirty. Theramenes was roused by these and similar transactions, to remonstrate against so odious a policy, which was indeed no less foolish than wicked. Critias, however, succeeded in putting a brief conclusion to all such representations, for Theramenes, while he was exhibiting the tendency of such measures, was dragged from an altar which stood in the council hall, to which he had betaken himself for security, he was thence conveyed to prison, and forced to swallow that deadly potion, which, in those days of outrage, effectually silenced opposition.

Theramenes being removed, Critias and his colleagues proceeded to the most atrocious acts. Lands and country houses were seized by the Thirty, and shortly after an order was issued that all persons not included in the catalogue of the Three Thousand must quit the city. The motive for this was that the property of the ejected citizens should pass into the hands of those remaining in the city. By some great change of feeling, the people of the city of Thebes had become friendly to the distressed Athenians. Perhaps they had formerly hated, because they feared them. The Thebans saw how they oppressed their subject states; they knew their desire of conquest; and they set themselves with their whole hearts against them. Now that the Athenians possessed no power, the Thebans pitied those among them who were persecuted by the very tyranny they had exercised in foreign states.

To Thebes, therefore, many of the ejected citizens repaired, some only went to Piræus, and others took refuge in Megara, where they were received with kindness. Among the Athenians in Bœotia was Thrasybulus.

What became of Polymarchus and Theramenes?

What followed the death of Theramenes?

That able officer did not return to Athens after her subjection to Sparta. When multitudes resorted to Thebes for safety, and Thrasybulus learned all that was passing in Athens, he exhorted his countrymen not to despair of overthrowing the present tyranny, and recovering for themselves their property and the rights of citizens. The pretence which the tyrants made for expelling the fugitives was, that they were opposed to government.

The exhortations of Thrasybulus encouraged the exiles, and guided by him they conspired to reinstate themselves in their forfeited rights. Thrasybulus having therefore, collected a band of seventy brave men, he seized upon Phyle, a small fort in the mountainous part of Attica. The thirty tyrants led out their soldiers to retake it, but were forced to retreat. The exiles hereupon grew bolder; many others joined them, and Thrasybulus seized on the Piræus. This daring act led to a battle, in which the soldiers of Thrasybulus fought for their liberty and their country, while those of the thirty contended for the unjust dominion of a few. The contest was soon decided, and the tyrants were defeated.

But Thrasybulus, instead of attacking the fugitives, called to them in the voice of friendship, asking them, Why they fled from their fellow citizens, who only fought to restore themselves and all their countrymen to their just rights, and to break down the horrible tyranny of a few?—These words had their due effect. The fugitives, on entering the city, deposed the tyrants and admitted the army of the exiles. The conduct of Thrasybulus, on being restored to the city, was marked with the same spirit of moderation which had regulated it during the battle. His first act was to propose an amnesty, by which all the citizens swore that no mention should be made of any past occurrences, but that all should live on good terms in future.—The oath was taken, and Athens, after some little opposition from the party of the thirty, again enjoyed the blessings of internal tranquillity.

What counsel did Thrasybulus offer the exiled Athenians?

How did Thrasybulus proceed to overthrow the Thirty?

Did the adherents of Thrasybulus exercise moderation in victory?

When Thrasybulus led his forces to Piræus, they had augmented to a thousand men, and, as has been told, they prevailed in the battle which ensued. Critias, and Hippomachus, another of the Thirty, were killed. The victors expressed sincere sorrow that they had been forced to take the lives of their fellow citizens, that they might obtain their undeniable rights. Cleocritus, a dignified and respectable man, and one of the adherents of Thrasybulus, when the bodies of the slain were restored to their friends for interment, thus addressed the throng which surrounded the dead.

"The Thirty," said he, "and not the three thousand whom they misled, deserve your displeasure.' The Thirty, only to gratify an inordinate thirst of wealth and power, have destroyed as many *Athenian citizens* in eight months as all the Peloponnesians in ten years; and when there was nothing to prevent their establishing a good and peaceable government, instead of thus doing, they forced you into this unjust, cruel, hateful, civil war.—Truly do we, who have overthrown this tyranny, lament that we have been forced to stain our hands with the blood of those misguided men, whose lifeless bodies are before us. Their remains we now, with sincere regret, commit to you, that the last obsequies may be performed for them."

It will not be forgotten that Thrasybulus was acting without the sanction of Lacedæmon, to which Athens was a subject state; that the Thirty had been intrusted with their authority by the Lacedæmonians; and that a Lacedæmonian garrison protected them in their misgovernment. When the revolution at Athens was made known at Sparta, the king, Pausanias, took upon himself to assert the power of the superior states, and led an army into Attica. He did not, however, proceed to hostilities, but invited Thrasybulus to treat. The end of their conference was, an entire acquiescence of the Lacedæmonians in the designs and regulations of Thrasybulus.

Matters being thus settled, Pausanias led away the

With what force did Thrasybulus attack the Thirty at Piræus, and how reconcile their adherents to defeat?

What discourse did Cleocritus address to the defeated party?

How did the Lacedæmonians treat Thrasybulus?

whole of the Peloponnesian forces, leaving the Athenians at perfect liberty with regard to their future civil government. Until the retreat of the Lacedæmonians, Thrasybulus had not occupied the City of Athens. When the Lacedæmonians had left the Attic territory, Thrasybulus and his followers in solemn procession marched to Athens, and still bearing their arms, they offered thanksgivings to Minerva. A general assembly was then held. The magistracy was next restored, property was assigned to its lawful owners, and the ancient course of affairs resumed.

The conduct of Thrasybulus throughout this conflict was admirable—wise, honorable, fearless, firm, and humane. He enjoyed the satisfaction, while he lived, and through succeeding ages has had the glory, of being the restorer of the Athenian commonwealth, and the second founder of Athens.

It would be an agreeable circumstance, could it be related that Alcibiades was recalled from exile, and became serviceable to his country. A fate less happy concluded the career of this extraordinary man. Alcibiades possessed a princely fortune in the Thracian Chersonese. A territory populous and productive, and affording him an ample revenue. During his command large sums of the public money passed through his hands, but like his relative Pericles, he disdained to *embezzle* the least portion of it. When at the last he fell under the displeasure of the Athenians, they inquired rigorously into his property, and they could find nothing in his possession but the hereditary wealth of his ancestors.

Dwelling in the midst of his dependants who loved him; possessed of extraordinary abilities,—generous and magnanimous in all his feelings; and disinterested and liberal in his transactions, with sufficient wealth to supply his benevolence, Alcibiades, after a life of signal vicissitudes, might seem to be favored by Providence with all

What followed the retreat of Pausanias?

What true glory attaches itself to Thrasybulus?

How was the death of Alcibiades brought about?

the means of enjoyment and usefulness. But such a man was dreaded by the Thirty. He was persuasive, active, rich—he might, they thought, command followers and subvert their government. Therefore they took upon themselves to hunt him out of his safe and honorable retirement, and to sacrifice him to their cowardice.

Aware of their malice, Alcibiades left Chersonesus, and went to Bithynia, in Asia Minor, then subject to the satrap Pharnabazus. It was his design to have gone to the Persian court at Susa, but before his arrangements were concluded, he was surrounded in his house at night by a band of armed men, who, afraid of his well-known courage, did not venture to break in, but set the roof on fire over his head. Alcibiades sallied out sword in hand at the head of his servants; his assailants still kept aloof, but poured showers of darts and arrows on him, and he was thus slain before he reached his forty-fifth year.—

This act has been imputed to Pharnabazus, who, because they feared he might be dangerous to them, was urged by the Athenian tyranny to cut off Alcibiades.—But this is hardly probable. Pharnabazus was a generous, and friendly man. Alcibiades trusted him. It would have been the basest act of deception, under such circumstances of necessity and confidence, to deliver him up to pitiless assassins.

In the course of this history it has been remarked, that the Greeks had neither sabbaths, nor professed teachers of morality, nor printed books, but that men of leisure who meditated upon right and wrong, upon the works and character of God, and the duties of men under the appellation of philosophers, set up schools of instruction. Many of these taught wrong principles, others sincerely endeavored to instruct themselves and their fellow men in useful knowledge. These professed teachers were sometimes called Sophists, and they were often exceedingly eloquent and entertaining.

Why did the Thirty persecute Alcibiades in exile?

What was the end of Alcibiades?

What means of instruction in morals existed among the Greeks?



They frequented all places of public resort, the porticos, the agora, the public walks, and the gymnasia. The rich invited them to their feasts, and often intrusted the education of their children to them. Many of the sophists were so vain and arrogant that they became ridiculous, and the comic poets represented them upon the stage in the most absurd style. They sometimes exposed the virtuous and respectable among them as well as the truly contemptible to be derided in that way.

The Sophists had not long flourished when the most eminent man of that profession appeared. Socrates was the son of a sculptor named Sophroniscus, and his wife Enphranete. Sophroniscus was a respectable, but a poor man. Socrates was born B. C. 470. Thirty years after the philosopher Anaxagoras. That philosopher taught a better system of religion and morals than was known before his time, but that was so little acceptable to the Athenians, they accused him of *impiety*, and would have condemned him to death for teaching false doctrines, but his friend Pericles aided his flight to a foreign country.

The doctrines of Anaxagoras were known to Socrates, who was wholly intent upon improving his mind. Upon acquiring that knowledge of God which appears in the works of creation, and upon learning every duty which man owes to man. This was an inquiry almost new to his nation. Their priests said nothing concerning it, and their poets but little. Some knowledge of astronomy and physic, of geometry and the principles of the fine arts were taught, but the *social duties* were little investigated, and inculcated. This moral science was that which Socrates delighted in, and to which he perpetually directed the thoughts of other men.

Pythagoras who died B. C. 510, about forty years before the birth of Socrates, had founded a school of philosophy, in which both the doctrine of divine government and of human duty were somewhat taught; but though he had many followers, his school was in Italy, and his opinions were neither so edifying nor so popular

What were the habits and general estimation of the sophists?

Who were the parents, and the preceptor of Socrates?

What was the state of moral science in Greece before the time of Socrates?

as those of Socrates. Pythagoras loved retirement, Socrates courted publicity.

Socrates had a peculiar and useful mode of giving instruction. After him, it is called the Socratic method. He would ask a question, which the person addressed must answer. He was forced to *consult his* reason, that is, to think before he should speak: thus, if a man should say, "Thou shalt not steal—tell me, why not?"—His pupil, almost involuntarily answers, "Because I would not that another should take from me what is mine."—The interrogation leads to the conclusion. Socrates left no writings. Two of his *contemporaries*, Plato and Xenophon, wrote his discourses, and the latter more particularly the circumstances of his death.

The following account of the life and death of Socrates is chiefly abstracted from Mr. Mitford's History of Greece: We are informed by his disciple Xenophon, how he passed his time. He was always in public. Early in the morning he went to the walks and the gymnasia: when the agora filled, he was there; and, in the afternoon, wherever he could find most company. Generally he was the principal speaker. The liveliness of his manner made his conversation amusing as well as instructive, and he denied its advantages to nobody. But he was nevertheless a most patient hearer; and preferred being the hearer whenever others were present, able and disposed to give valuable information to the company. He did not commonly refuse invitations, frequently received, to private entertainments: but he would undertake no private instruction; nor could any solicitation induce him to relieve his poverty, by accepting, like the sophists and rhetoricians, a reward for what he gave in public.

A divine spirit, in his idea, constantly attended him; whose voice, distinctly heard, never expressly commanded what he was indisposed to do, but frequently forbade what he had intended. He only insisted on the perfect goodness and perfect wisdom of the Supreme God, the creator of all things, and the constant superintendence of his providence over the affairs of men. As

Was Pythagoras a moral teacher?

What was the Socratic mode of reasoning?

How did Socrates pass his time?

included in these, he held that every thing done, said, or merely wished by men, was known to the Deity, and that it was impossible he could be pleased with evil.

So far however from proposing to innovate in forms of worship and religious ceremonies, so various in the different Grecian states, and sources of more doubt and contention than any other circumstances of the heathen religion, he held that men could not in these matters do wrong, if they followed the laws of their own country and the institutions of their forefathers. He was therefore regular in sacrifice, both upon the public altars and in his family.

Socrates would accept of no public office, but such as of course belonged to every citizen, nor did he belong to any political party in the state. But he would refuse nothing, on the contrary he would be active in every thing that he thought decidedly the duty of a citizen. When called upon to serve, he was exemplary in the duties of a private soldier: and as such he fought at Potidæ, Amphipolis, and Delium. We find him mentioned in civil offices; at one time president of the general assembly, and at another a member of the council of Five Hundred. In each situation he distinguished himself by his unbending uprightness.

Socrates was much thought and spoken of at Athens. It was about the tenth or eleventh year of the Peloponnesian war, when he was six or seven and forty years of age, that he was offered to public derision upon the stage, by his own name, as one of the persons of the drama, in the comedy of Aristophanes, called *The Clouds*, which is yet extant. Aristophanes represents him as a ridiculous pretender to the occult sciences, conversing with the clouds as divinities, and teaching the principal youths of Athens to despise received gods and to deceive men. The audience, accustomed to look on defamation with carelessness, and to hold as lawful and proper whatever might amuse the multitude, applauded the wit, and even gave general approbation to the piece: but the high

What did Socrates teach concerning the Deity?

Did Socrates conform to the public worship of his country?

Did Socrates solicit public stations?

When and how was Socrates first made ridiculous by Aristophanes?

estimation of the character of Socrates sufficed to prevent that complete success, which the poet had promised himself. The crown, which rewarded him whose drama most earned the public favor, and which Aristophanes had so often won, was on this occasion, refused him.

Two or three and twenty years had elapsed since the first representation of *The Clouds*. Nearly three years had followed of that quiet, which the revolution under *Thrasybulus* produced, when a young man, named *Melitus*, went to the king-archon, and, in the usual form, delivered an information against Socrates, and bound himself to prosecute. The information ran thus: "*Melitus*, son of *Melitus*, of the borough of *Pitthos*, declares these upon oath against Socrates, son of *Sophoniscus*, of the borough of *Alopece*: Socrates is guilty of reviling the gods whom the city acknowledges, and of preaching other new gods: moreover he is guilty of corrupting the youth. Penalty, death." Xenophon begins his memorials of his revered master, with declaring his wonder how the Athenians could have been persuaded to condemn to death, a man of such uncommonly clear innocence and exalted worth.

Socrates lived at a time when the political affairs of his country exhibited the greatest iniquity in men.—Disregard of each other's right, property, and lives. He felt desirous to make them more virtuous that they might be safe and happy. Therefore he was a reprover of their vices and crimes. He could not make them better unless they would correct their vices. They hated instruction and despised reproof. That was the reason they accused, condemned, and executed him.

Under trial Socrates found advocates and defamers. The latter prevailed. But throughout the whole prosecution, the philosopher conducted himself with the utmost fortitude. Far from being alarmed at the prospect of condemnation, he rather rejoiced at it, as, at his age, a fortunate occurrence. He was persuaded of the soul's immortality, and of the superintending providence of an all-good Deity, whose favor he had always been assidu-

When and by whom was Socrates first prosecuted?

On what account was Socrates disliked by the Athenians?

What was the result of the prosecution, and how did Socrates regard the termination of it?

ously endeavoring to deserve. Men fear death, he said, as if unquestionably the greatest evil; and yet no man knows that it may not be the greatest good.

Condemnation pronounced wrought no change upon him. He again addressed the court, declared his innocence of the matters laid against him, and observed that, even if every charge had been completely proved, still all together did not, according to any known law, amount to a capital crime. "But," in conclusion he said, "it is time to depart; I to die, you to live: but which for the greater good, God only knows."

It was usual at Athens for execution very soon to follow condemnation; commonly on the morrow. But it happened that the condemnation of Socrates took place on the eve of the day appointed for the sacred ceremony of crowning the galley, which carried the annual offerings to the gods worshipped at Delos; an immemorial tradition forbade all executions till the sacred vessel's return. Thus the death of Socrates was respited thirty days, during which his friends had free access to him in the prison. In all that time he admirably supported his constancy.

Means were concerted for his escape; the jailer was bribed, a vessel prepared, and a secure retreat in Thessaly provided. No arguments, no prayers, could persuade him to use the opportunity. He had always taught the duty of obedience to the laws, and he would not furnish an example of the breach of it. To no purpose it was urged that he had been unjustly condemned: he had always held, that wrong did not justify wrong. He waited with perfect composure the return of the sacred vessel, reasoned on the immortality of the soul, the advantage of virtue, the happiness derived from having made it through life his pursuit, and, with his friends about him, took the fatal cup, and died.

The singular merit of Socrates lay in the purity and the usefulness of his manners and conversation; the clearness with which he saw, and the steadiness with which

How did Socrates receive his sentence?

What circumstance respited the execution of Socrates?

Why did he refuse to escape, and how did he conduct himself after he received sentence?

What was the chief excellence of the character of Socrates?

he practised, in a blind and corrupt age, all moral duties ; and the disinterestedness and the zeal with which he devoted himself to the benefit of others—that enlarged and warm benevolence, whence his supreme, and almost only pleasure seems to have consisted in doing good.

CHAP. XXX.

CYRUS—BATTLE OF CUNAXA—THE RETREAT OF THE TEN THOUSAND.

B. C. 404. WHEN Athens fell under the power of Lacedæmon, the subject cities of Ionia were relinquished by the Lacedæmonians to the king of Persia, and were for a time attached to the satrapy of Tissaphernes. The interior country, as far as the river Halys was under the dominion of Cyrus, prince of Persia. During the residence of Cyrus at Sardis, it appears that he cultivated the society of certain Greeks who repaired to his court. These Greeks were individuals weary of the discord which prevailed in their native country, and desirous of living somewhere in peace. Their learning and accomplishments rendered their conversation and manners agreeable to a young prince, who, though little instructed himself, was anxious to become more so, and therefore, received and protected these fugitive Greeks.

B. C. 404. In the year which concluded the Peloponnesian war, Darius II. died. Previously to his death he sent into Lydia to request that Cyrus, his favorite son, would pay him a last visit. Asiatic princes travel with a large retinue. They think to make themselves more honored by this magnificence. Cyrus, when he went to Susa, took in his train three hundred armed Greeks. The Greeks, as they deserved, were regarded by the Persians as the most extraordinary people upon earth. As his friend and counsellor, Cyrus took with him Tissaphernes the satrap.

To whom was western Asia subject B. C. 404 ?

On what occasion did Cyrus, prince of Persia, pay a visit to his father ?

This was not a happy choice for Cyrus. **Tissaphernes** hated him. Their territories were contiguous, and as subject to Tissaphernes preferred the rule of Cyrus. Afterwards they all revolted to him. Fearing, and perhaps expecting this, Tissaphernes was disposed to place Cyrus all in his power. Artaxerxes, called **Mnemon** from account of his excellent memory, was the elder and succeeded to the throne of Darius. Tissaphernes had some influence upon this king's mind, and he represented to him that his brother Cyrus had formed a design to dethrone him, and to usurp his dominion.

Cyrus was encouraged in such a project by his brother **Parasytis**. Artaxerxes, at the instigation of Tissaphernes, ordered Cyrus to be apprehended, with the intention to take his life. Parasytis interfered, and Cyrus retired to Sardis, but the designs of Artaxerxes against him actually disposed the latter to do that of which he had been accused, and he soon found an opportunity. The Ionian towns, except Miletus revolted to Cyrus, but Tissaphernes resolved to maintain his power, and raised a military force in order to recover the revolted towns. Cyrus sent ambassadors to Artaxerxes to request that the towns might be annexed to his dominion, as he was his king's brother.

Asiatic kings have a foolish policy. In that the sovereigns thought it a fortunate circumstance when their governors of provinces fought among themselves—That they could not then, thought the sovereigns, attack the throne. Cyrus raised an army to subdue Tissaphernes, and Artaxerxes was not displeased to see their mutual hostility. Pisidia, a province of Asia Minor, also revolted against Cyrus, and he raised an army to put down that rebellion. In subduing Tissaphernes and the Pisidians, was by no means the only purpose of Cyrus in raising armies. The soldiers he hired for his service were chiefly Greeks. Cyrus knew that their bravery and discipline was superior to the military character of the Persians, and he thought they might be successfully employed against his brother.

Who succeeded in sowing discord between Cyrus and his brother?

What disposed Cyrus to attempt the dethronement of Artaxerxes?

Upon what principle would Artaxerxes encourage war between the provinces of his empire, and how did Cyrus proceed in his enterprise?

The chief Greek officers employed by Cyrus, were Archus, a Lacedæmonian, and Proxenus, a Theban. The Theban was a man of amiable manners. The state things at Thebes did not please him. His taste had been formed by Gorgias, an eminent rhetorician, and he was acquainted with Xenophon—perhaps with other disciples of Socrates. The accomplishments of Proxenus particularly recommended him to Cyrus. When that king was making up his army he bestowed a considerable command upon Proxenus.

Proxenus, happy in the favor of Cyrus, yet stood in need of some friend, and he wrote to Xenophon, the son of Gryllus, a very distinguished young man, to join him at Sardis. Any place almost, afforded a more desirable residence than Athens at the conclusion of the Peloponnesian war, and Xenophon readily accepted his friend's invitation to enter the service of the Persian monarch. Pretending to reduce the Pisidians, Cyrus marched his forces eastward. On the banks of the Arsyas, a tributary of the Meander, the army halted, and Cyrus reviewed the soldiers—Greeks and Barbarians. The latter amounted to thirteen thousand men. The Asiatics were nearly a hundred thousand.

The expedition of Cyrus may be considered in two parts, the Advance, and the Retreat. Before perusing the incidents of this expedition it will be useful to notice the geography of it. The army of Cyrus marched from Sardis through Lydia, Phrygia, and Cappadocia, crossed the mountains of Cilicia, passed through Cilicia, and Phrygia, to the Euphrates, forded that river, marched through a part of Arabia, and Babylonia, until they reached Cunaxa, near the city of Babylon.

The return of the Greeks, commonly called the Retreat of the Ten Thousand, was from Cunaxa to Colchis, on the Euxine, and thence along the Euxine to the Hellespont. The army followed the Tigris from south to

What Greeks engaged in the service of Cyrus ?

What induced Xenophon to quit Athens, and whither went he ?

Through what countries did the army of Cyrus march ?

north, till they reached its source. They were then in Armenia, which they traversed until they arrived at Colchis. From Armenia to Colchis the climate was severe, and the territory inhabited by barbarous tribes.

Cyrus had advanced at the head of his army to the Euphrates, before he thought it prudent to inform the Greeks that his expedition was directed against the *great king*. They were indignant at this deception, and would have refused to proceed, had they not been incited to persevere by large promises of reward. It is to be lamented that a man so wise and amiable as Cyrus appears to have been, should ever have engaged in taking the life of a brother. Cyrus was singularly forgiving and mild. Several instances of excellent *self-discipline* occur in his history.

When Cyrus was called to punish any unfaithful follower, his humanity qualified the severity of justice.—The following instance of his moderation is recorded by Xenophon. Orontas, a prince of the blood-royal had twice mortally offended Cyrus, and twice was forgiven by him. Orontas followed Cyrus to Cunaxa, but regardless of his obligations to that prince, on the way he wrote a letter to Artaxerxes, offering his services to him. The letter was not conveyed to Artaxerxes but to Cyrus, who caused Orontas to be apprehended, sent for seven of his chief officers, Clearchus being among them, and in presence of them all pronounced sentence of death upon him, and he was accordingly executed.

The army of Artaxerxes consisted of eight hundred thousand men. When Cyrus had reached Cunaxa, in the Babylonian territory, he encountered this formidable armament. The Greeks were stationed on the right of the troops, and themselves flanked or bordered on one side by the Euphrates. In the action which ensued the Greeks overcame that part of the Persian host which was directly in front of them, but Cyrus was unfortunately killed by the hand of his brother, the king. The Greeks were not for a considerable time informed of his death.

What course did the Greeks take in the retreat from Cunaxa?

When did Cyrus acquaint the Greeks with their destination,—what was his character.

What instance is given in which Cyrus tempered justice with humanity, and in what manner did Cyrus accuse Orontas?

Artaxerxes, having caused his brother's head and right hand to be cut off and shown throughout the field, pursued his army to their camp, which he took and plundered, except that part where the Greeks were stationed, and which he did not venture to attack. The Greeks on their side, and Artaxerxes on his, neither of whom knew what was passing elsewhere, thought, each of them that they had gained the victory; the former, because they had put the enemy to flight; the latter, because he had killed his brother and plundered the camp. When the truth was known, Artaxerxes, as conqueror, sent to the Grecians to surrender their arms and implore his mercy, informing them, that, as they were in the heart of his dominions, surrounded by great rivers and numberless nations, they could not escape his vengeance.

The Grecian generals were not thus to be daunted.— One of them desired to know upon what terms the king required their arms? if as conqueror, it was in his power to take them; if otherwise, what would he give in return? To this Xenophon added, that they had nothing left but their arms and their liberty, and that they could not preserve the one without the other. At last it was agreed upon that they should be allowed to return into their own country without any interruption; and Tissaphernes, was appointed to be their guide, and received orders to supply them with provisions.

But this agreement proved to be nothing more than a deception to put them off their guard; for the Persian general, after marching together in a friendly manner for several days with the Greeks, invited the five principal Grecian generals to his tent, under pretence of settling some disputes between the Persian and Grecian soldiers, and there caused them all to be seized and beheaded, together with many of the Greeks that happened to be in the neighborhood.

Nothing could exceed the consternation of the soldiers when they heard that their commanders had been thus treacherously murdered. They were now without leaders

In what manner did Artaxerxes treat the remains of his brother, and what proposal did he make to the Greeks?

What reply did the Greeks make to Artaxerxes, and what followed?

What act of violence greatly alarmed the Greeks?

in the midst of an enemy's country, many miles from their home, and about to be attacked by the whole army of the king of Persia. Night came on them while still uncertain how to act. Xenophon, instead of yielding to despondency, employed the hours of retirement in revolving in his mind what was to be done.

After debating some time with himself, he rose and called together several of the most esteemed officers. He told them that all now depended on their own exertions. If they yielded to the Persians they had nothing to expect but to be treated in the same manner as their generals had been. But if, on the contrary, they acted with vigor and union, their numbers and courage were still sufficient to rescue them from their present perilous situation. He, therefore, advised them to call the soldiers together, to exhort them to choose commanders in place of those they had lost, and under their guidance to force their way through the midst of the enemies that opposed them.—The advice of Xenophon was followed. The army adopted the suggestions of their officers. Five leaders were appointed, of whom Xenophon was one, and they prepared to set out for their native country.

For some time they were annoyed by the slingers and archers which Tissaphernes sent to attack them, but these were soon driven back. Still, however, they had to contend against the barbarous natives who inhabited these countries, and who seized every opportunity of assailing them from the tops of the hills. But the skill and courage of the Grecians prevailed over their irregular assaults. They crossed the Euphrates and Tigris near the sources of those rivers, and entering a mountainous country, were much distressed by a heavy fall of snow, in passing through which, they lost several of their men. Occasionally, however, they came to fine vallies where they obtained abundance of provisions.

After a long and weary march of many days, while the army was advancing up the side of a high mountain, and those who led the way had gained the summit, Xenophon, who commanded the rear-guard, was alarmed by

By whose counsels were the Greeks now led?

What was the advice of Xenophon, and how was it received?

What impeded the march of the Greeks from Babylonia to the Euxine?

hearing them utter tremendous shouts. At first he thought that they had been attacked by some unexpected enemy, and rode up hastily to give assistance: but on drawing nearer, he heard the cry of, "The sea! the sea!" re-echoed from every quarter. The fact was, that the soldiers had caught a view of the sea for the first time from the top of the mountain, and they could not check the transports which this prospect afforded them of once again re-visiting their native country.

The first city they came to on the sea-coast was Sinope, a Grecian colony, where they rested for thirty days, which they employed in offering thanksgivings and sacrifices to their gods for their extraordinary deliverance from their enemy. Here Xenophon proposed that they should settle and form a colony; but the soldiers would not listen to him, so anxious were they to return home. From Sinope, therefore, they sailed to Heraclea, and thence to Byzantium, where, after some adventures of little interest, the army went into Thrace.

The whole number of Grecians, as has been mentioned, which accompanied Cyrus from Sardis into Persia, under the command of Clearchus, amounted to thirteen thousand. After the battle of Cunaxa, it was found to have been reduced to ten thousand; and hence this expedition is known in the Grecian history by the name of the Retreat of the Ten Thousand. When the army went into Thrace, it was still further reduced to six thousand—a number less by more than one-half than what it had been originally. The expedition of Cyrus took place B. C. 400. The advance and retreat occupied two hundred and fifteen days. The Greeks were absent, after the departure from Sardis, fifteen months.

When Xenophon returned to Greece, he entered the service of Agesilaus, king of Sparta. He enjoyed his confidence, and followed him in his wars. The Athenians banished him because he aided the cause of rebellion, and fought against Artaxerxes. Xenophon afterwards retired with his family to Scyllus in Peloponnesus. In a de-

What effect had the sight of the sea upon the followers of Xenophon?

What was the conclusion of the Retreat of the Ten Thousand?

In what year did this expedition happen, and what time did it occupy?

What were the concluding circumstances of the life of Xenophon?

lightful retreat, he there enjoyed leisure and rural occupations. He died at Corinth, at the great age of ninety years.

CHAP. XXXI.

AGESILAUS IN ASIA—DEATH OF CONON AND THRASYBULUS—OLYNTHEUS.

It has been shown that among the Ionian cities the government of Cyrus was preferred, while that of Tissaphernes was resisted. Cyrus being dead, it would appear that the Ionian towns were now left to the satrap. He had served the great king against his brother, and was thus entitled, it might be conceived, to succeed to the government of the deceased prince. The Greek cities were not inclined to submit to the man they had already revolted from, and accordingly they applied to Lacedæmon for protection, for which they always paid, being industrious and wealthy. Their request was granted, the army which had served under Cyrus, and was led homewards by Xenophon, was increased by troops from Peloponnesus, and stationed, for their defence, among the Ionian cities.

399 B. C. to 396 B. C. Thimbrom, the first officer appointed to the command of these forces, was not a man of talent, but his successor, Dercyllidas, possessed a rare quality for the military profession—the disposition and the ability of a peacemaker. Various disorders prevailed in Ionia, and the cities were exposed to attacks from their powerful neighbors; but Dercyllidas made the Greek troops feared by the Persians, and he commanded internal and general peace throughout the towns from the Thracian Chersonese to Caria. So formidable did he make himself, that Pharnabazus and Tissaphernes, long at variance, united against him.

In what manner did the Ionian cities protect themselves against Tissaphernes?

What officers, served among the Asiatic Greeks, and with what success?

B. C. 397. Agis, king of Lacedæmon, died, and was succeeded by his brother Agesilaus. In the first year of his reign, intelligence was brought to Sparta that a large fleet was in preparation in the ports of Phœnicia. It could only be destined to attack the Lacedæmonian power. The coasts of Greece or Ionia must be its object, therefore it was fitting that Lacedæmon should prepare for defence. Agesilaus was of a warlike disposition, and he immediately urged that a force of six thousand men, of which he proposed to take the command, should be sent to Ionia. This force, chiefly raised from the allied states of Peloponnesus, was granted.

When Agesilaus was about to embark for Asia, his forces assembled at a port of Eubœa. There, in conformity to their religion, the Greeks, previously to their departure, offered a sacrifice. While they were engaged in this service, certain Bœotian officers came among them and interrupted and forbade the solemnity. It was contrary to their principles to profane a religious service by bloodshed, so Agesilaus submitted to this aggression, nevertheless it was a provocation to future ill-will, and was the commencement of animosity, which subsequently ended in war between Lacedæmon and Thebes.

B. C. 396. When the Lacedæmonian troops landed in Asia, Tissaphernes sent to demand of Agesilaus why they were come thither. He replied, not to make war, but to establish peace, and to defend the Greeks of the coast. In the sequel it appears that peace was little promoted by this augmentation of defence to the Greeks. They had so large an army to maintain, that they found the Lacedæmonian protection as expensive and troublesome as the Persian exactions; and the Persian satrap endeavored to bring over the Greek cities to expel the Lacedæmonians. These opposing interests led to battles which it would be of no use to detail.

Agesilaus was a man of good principles. He aimed less at conquest than to deliver oppressed people from their oppressors, and to give ill-governed states good

What suggested to Agesilaus of Lacedæmon the raising of an army against Asia?

What excited enmity between Thebes and Lacedæmon?

Did the Lacedæmonians commence hostilities in Asia at this time?

laws. He saw that the Persians in the provinces lived without such laws, in dependence upon a distant sovereign, who permitted the satraps to exact from them enormous taxes, partly to maintain the king and his court in idleness and luxury, and partly to support those rapacious governors likewise. In pursuance of this design Agesilaus offered his services to the people of the western provinces of the Persian empire, aiding them with his troops in emancipating themselves from the king and his satraps.

Pharnabazus, the satrap of the northern provinces, had befriended the Lacedæmonians during the Peloponnesian war. He felt himself ungratefully treated when a Spartan king incited his subjects to rebellion, and set his troops against Agesilaus. While the two princes were engaged in mutual hostility, Apollophanes, a Greek, and a friend to both, proposed an interview between them. The place appointed was in the open air. Agesilaus, attended by thirty Spartans, his councillors, proceeded to the spot first. They were in their common attire, and seating themselves upon the green sward, in Spartan simplicity they awaited the approach of Pharnabazus.

Presently the Persian satrap appeared. He was richly habited and attended by a numerous train.—Before they could arrange themselves for conference, the servants spread fine carpets upon the ground and placed upon them soft cushions, upon which Pharnabazus and his principal officers were to seat themselves. But the Persian, struck with the ease with which the Spartans accommodated themselves, suddenly ordered these luxuries away, and conforming himself to the simple manners of the Greeks, would seat himself like them.

The two princes saluted each other with respect and confidence.—Each extended his right hand to the other which was mutually and cordially received. They then seated themselves upon the grass together. Pharnabazus, being the elder, commenced the discourse, which has been

What intentions appear to have influenced Agesilaus in relation to the people of western Asia?

How did Pharnabazus regard the interference of the Spartans?

How did the Persian satrap prepare for an interview with Agesilaus?

How did the princes salute each other?

reported nearly as follows:—"I have come hither," said the satrap, "with the feelings of an injured man. To meet a king of Lacedæmon, whom I must consider my foe—and a foe whom I have not provoked. During that war, in which your nation fought with the most powerful state out of Asia; when your warfare approached my province, I liberally aided *you*—nor, like Tissaphernes, did I sometimes favor one and sometimes the other side.

"In return for this constant regard and assistance, the Lacedæmonians, under pretence that the dominion which I held from the great king does not belong to me, have brought into my territory a force which would dispossess me of it. My recompense for benefits conferred upon Lacedæmonians is that they undermine my power, and rob me of bread. How is this consistent with generosity and gratitude?"

Agesilaus paused when Pharnabazus concluded, but at length collecting his thoughts he proceeded—"No people better understand that benefits deserve grateful returns than the Greeks,—but there are greater obligations than those between man and man. What we owe to our country and to our kind is a more imperious duty than what we owe to any individual. It may become a duty to kill the man from whom we have received kindness—that man may be the foe of our country, or of his own country—it may be a service to them that he should no longer live. We believe that the king of Persia is our enemy, and that he oppresses his own provinces. We believe also that you act under him, and aid his oppressions, therefore it becomes our duty to oppose you, being the minister of injustice.

"Nevertheless we honor you. Your friendship is valuable to us, and we are honest in desiring it, but we cannot possess it, except by your own consent. We do not require you to change subjection to Persia, for subjection to Greece—a nobler condition awaits you—We do not war with you to obtain your treasure—Keep, and enjoy it yourself. But we recommend to you to hold no connexion with the distant and corrupt coast of Persia.

What appeal did Pharnabazus make to Agesilaus ?

What reply did Agesilaus make to Pharnabazus ?

What counsel did Agesilaus give the satrap ?

Declare yourself free from all domination. Govern your own subjects. Expend your own revenues. Defend yourself and your people in these privileges. Ally yourself to Lacedæmon. Your wealth may sometimes aid us—our troops may sometimes fight for you.”

Pharnabazus replied—“My allegiance to Artaxerxes, I believe, ought to remain firm while he continues to trust me. He has charged me with the care of his province—I shall not disappoint his confidence in me, but defend to my utmost ability the charge committed to me.” Agesilaus, struck with the fidelity and integrity of Pharnabazus, took his hand when he had uttered these words, and said, “With such noble sentiments how much do I wish you could become our friend. As it is, I cannot abandon my purpose to deliver these provinces from the Persian power; still my army shall quit your territory without delay, and shall no longer molest you.”

Though Agesilaus did not accomplish all he intended in Asia, he retained the Greek cities in the Spartan interest. But while he was acting with so much effect in Asia, the states of Greece by no means preserved union and tranquillity. A new confederacy was formed against the Lacedæmonians. It consisted of Athens, Argos, Corinth, Acarnania, Achæa, all Eubœa, and the towns of Chalcidice in Thrace. Agesilaus, enjoying at that time in Asia honors and power, such as no Greek had enjoyed beyond the limits of Greece, was not well pleased to withdraw his forces from the scene of his glory, and to return to his country, only to heal discord or punish revolt. Reluctantly then he departed from Asia.

B. C. 398. Agesilaus left four thousand troops in Asia, to maintain the independence of the Greek cities, and returned with a considerable force to Greece. Every where among the Asian Greeks, his departure was lamented, and they furnished him with soldiers to aid his purposes. Agesilaus crossed the Helles-

What states formed a new confederacy against Lacedæmon?

What resolution did Pharnabazus declare that he had made, and how did Agesilaus receive his declaration?

pent, and traversed Thrace, Macedonia, and Thessaly, in thirteen days. The same tract which the Persians under Xerxes took a year to pass over. At Cheronea in Bœotia, Agesilaus encountered the enemy, and an engagement followed, in which Agesilaus, though wounded, prevailed, and took a valuable booty. Winter being at hand, the battle of Cheronea finished the warfare of this year.

It will be remembered that after the fatal battle of Egos-potamos, the Athenian general, unwilling to witness the desolation of his country, repaired to the protection of E-vag-o-ras of Cyprus. This prince was of Athenian origin. Cyprus, in the wars of Persia and Greece, had sometimes belonged to one power and sometimes to the other, and at other times had been independent. At the period now under consideration, she was only subject to, the wise and mild government of Evagoras. Under the protection of Evagoras, Conon lived ten years in happy exile, for he enjoyed an intimate friendship with Evagoras, and possessed an ample property in Cyprus.

B. C. 394. Conon, knowing that the Lacedæmonian power was strengthening itself in Ionia, advised Evagoras to join with Pharnabazus and furnish a fleet which he might command, and by means of which he could demolish the naval power of Lacedæmon. Conon still regarded Athens as his country, and he believed that by humbling Lacedæmon, he might reinstate Athens. Evagoras and Pharnabazus cordially united in the scheme of Conon. Conon afterwards proceeded to the Egean, where he overpowered and destroyed the Lacedæmonian fleet, under Pisander, the king's brother.

By the victories of Agesilaus, the force of the enemies of Lacedæmon was broken, but Conon and Pharnabazus succeeded in expelling the Lacedæmonians from Asia and the islands; and Conon persuaded Pharnabazus to

What happened to Agesilaus after his departure from Asia?

What is related of Evagoras and Conon?

What did Conon propose to effect, and by what means?

What services did Conon design to render to Athens?

render the most important services to Athens. He told him, that in order to make the Persian power in Asia secure, it was necessary to humble Lacedæmon completely. This could never be done, he said, till the islands should be restored to Athens, in order to furnish her with revenues to maintain a fleet; and her long walls should be rebuilt, that the inhabitants might communicate safely with the harbor.

Pharnabazus, thus convinced that he served the Persian king, by exalting Athens and depressing Lacedæmon, afforded such means as were required. Evagoras also contributed somewhat to the same design. Thus Conon, thirteen years after his flight from the ruin of his country, had the singular happiness to return to it, with the gift of a fleet and fortifications—in short, with dignity, security, and power in his hands.

The complete subjection or real independence of the Greek islands and cities, as has been fully shown, was a difficult matter. To effect something, an embassy to the satrap of Lydia was undertaken by Conon, and a naval expedition by Thrasybulus. These enterprises ended unfavorably to both those eminent men. Conon was imprisoned by the satrap, but he escaped into Cyprus. There, no longer concerning himself about objects which he could not accomplish, he ended his days in tranquillity. Thrasybulus, the restorer of Athens, being at the city of Aspendus to collect tribute, while he was unprepared for assault, was killed in his tent. B. C. 389.

B. C. 386. The commotions which have just been narrated, seem to have continued three years after the death of Thrasybulus; then a general peace between Persia and the Greek states was transacted by Antalcidas, a Spartan general. This was called the peace of Antalcidas.—Thebes, Corinth, Argos and the superior states agreed to articles. Peace was established throughout Greece; armies were dismissed; fleets

What did Conon effect for the Athenian people?

What was the end of Conon and Thrasybulus?

What was the state of Greece B. C. 386?

laid up; and friendly and commercial intercourse laid open among all the republics.

The two years following the peace of Antalcidas, afforded nothing for history to record. All over Greece, every man sat under his own vine and fig-tree, with none to molest or make him afraid, but this tranquillity was then interrupted by a cause which ought rather to have cemented union than have broken peace. The country of Chalcidice, south of Macedonia, divided into three peninsulas, and projecting into the Egean, is familiar to all who remember Amphipolis and Brasidas. In all the conflicts of Greece, that district continued to flourish, and its cities increased in population and wealth.

Olynthus on the Toronaic gulf, was independent and prosperous, and all the neighboring cities carrying on a lucrative trade with the Olynthians, formed a league with their city. They all agreed to serve each other as much as they could, and to assist in defending one another by sea and land. Such a compact was very necessary. In that age whenever a people grew rich by peaceful industry, barbarians from the interior would spoil their cities, or, as this history has fully shown, some naval power would assail it with their ships. In consequence of their union the Chalcidian towns might become rich and powerful, and defy these aggressions.

B. C. 382. Apollonia and Acanthus were cities of Chalcidice, in the eastern peninsula, and on the borders of the Strymonic gulf. These cities did not enter the Olynthian confederacy, and they saw that it was becoming a great power. The people of those cities presumed that the confederacy would, in time, subdue them, and perhaps would grow strong enough to conquer Greece. They conceived that the best way to prevent the Olynthians from becoming a dangerous power, was to engage Lacedæmon to send an army against them.

Ambassadors from Apollonia and Acanthus, were sent to Lacedæmon, and there set forth, that a power was growing up at the head of the Egean, which it was desi-

After the peace of Antalcidas what was the condition of Greece, and of Chalcidice?

What was the necessity of confederacy among states in ancient times?

What cities interfered with the affairs of Olynthus?

nable to crush, before it should become formidable. The Lacedæmonians heard this representation with satisfaction. They thought it was reasonable, and that it would be expedient to interfere with the Olynthians. In order to destroy their prosperity they summoned deputies of the Peloponnesian confederacy, and resolved to send against them, a force of ten thousand men.

As this army was not in readiness, and it would take some time to raise and furnish it, the Lacedæmonians thought proper to despatch a smaller force immediately. They feared that the Olynthians might hear of their project and procure help from Thebes or Athens. Eudamides, a Spartan, with two thousand troops proceeded to the seat of war. His brother Phæbidas with the remainder of the armament followed afterwards. Phæbidas, however, halted his army in Bœotia, outside the walls of Thebes. He had received no instructions to do thus, and acted without regard to the expedition in which he was engaged.

Thebes, was the principal city of Bœotia. It stood on the river Ismenus. The founder was said to be the Phœnician Cadmus. When he led a colony into Greece is not perhaps ascertained. It was in the *fabulous* ages, before the war of Troy. Thebes was a large city. When it was destroyed, B. C. 334, six thousand of its inhabitants were killed, and thirty thousand sold for slaves. The territory around Thebes, which was cultivated, and which supplied the market, was called the Thebaid. The neighboring cities of Bœotia were independent, but Thebes was almost always at war with them, being desirous to bring them under subjection to her authority.

During the Peloponnesian war, Thebes was at enmity with Athens, but after the conclusion of the war the The-

What part did the Lacedæmonians take in relation to the Olynthians? Who commanded the Lacedæmonian armies which were sent against Olynthus, and how did Phæbidas execute his commission?

Was Thebes a considerable state in Greece?

What was the general character of the Bœotians?

ans became reconciled to their fallen enemy. The people of Bœotia were considered the most stupid and unaccomplished in Greece, nevertheless there were exceptions to that general character.

Thebes being much engaged in the wars of Greece improved in military skill, but her internal government was ill-administered. In Thebes, as in all the Greek cities, the democratic and aristocratic parties hated and persecuted each other. The democratic party usually inclined to favor Athens, and the aristocratic to prefer Lacedæmon. When Phœbidas encamped under the walls of Thebes, Ismenias headed the democratic, and Leontiades, the aristocratic party. Phœbidas applied to Thebes for assistance in his enterprise, but the assembly of Thebes decreed that the Thebans should not engage in the expedition against Olynthus.

Leontiades held the office of Polemarch, one of the chief magistrates of Thebes. When he learned that the Lacedæmonian general was in the neighborhood he went out to pay his respects to him. They soon became intimate, and Leontiades had the baseness to offer to deliver up the city to him. Leontiades presumed that if Thebes were surrendered to Lacedæmon, the assemblies of the people would be annihilated, and the government of aristocratic magistrates would be introduced; and that his party would become pre-eminent, and their opponents would be humbled.

B. C. 382. To bring about this, Leontiades and Phœbidas agreed upon a plan. Every Grecian town had a citadel—an elevated spot enclosed by strong walls, containing arms, and only entered by thick and barred gates. If an enemy forced the exterior walls of the city, the inhabitants shut themselves up in the citadel, and defended themselves against their besiegers. If an enemy penetrated into the citadel, the town was lost. Leontiades agreed with Phœbidas that the latter on an appointed day should march his army northward, which he accordingly did.

What was the state of political parties in Thebes, and what part did they take in the expedition against Olynthus?

What plan was laid by Leontiades, polemarch of Thebes?

To what measures did Phœbidas consent?

The day was one in which the Thebans observed a festival in honor of Ceres. The ceremony was called Thesmophoria. The men and women separated—all business was suspended. The Cad-me-ia, so was the citadel called, in honor of its founder Cadmus, was given up on that day to the females, who celebrated certain solemnities within it. The men usually resorted to the *agora*, which was surrounded with extensive porticos, resembling our piazzas, and there they conversed in careless security. The departure of the Lacedæmonians, probably enough, was the subject of their discourse, when they were observed by Leontiades to be wholly unsuspecting of his treason, and he took that moment to follow the Spartan general on horse-back and bring him with a select band of followers back to the town.

It was noontide heat, and few persons were abroad when Leontiades and Phœbidas with their followers entered the gates of Thebes. Leontiades put the key of the citadel into the hands of Phœbidas, and delivered up Thebes to him. When the former had taken possession, Phœbidas went to the magistrates, and told them that the citadel was in possession of the Lacedæmonians, but that they intended no hostility. This intelligence excited universal alarm, and four hundred of the chief citizens immediately fled to Athens.

B. C. 379. Leontiades next went to Lacedæmon with news of the unexpected conquest. Agesilaus had not sufficient virtue to punish the treachery of Phœbidas, but he accepted the surrender of Thebes, and prosecuted the war against Olynthus. New magistrates were appointed at Thebes, and new forces were raised in Bœotia. With the latter the Thracian war was carried on, and it lasted three years. At the end of that time Olynthus submitted to Lacedæmon.

What occasion did Phœbidas take to execute his conspiracy?

How did Phœbidas obtain possession of Theban citadel?

How and when was the war against Olynthus terminated?

CHAP. XXXII.

LIBERTY RESTORED IN THEBES—PELOPIDAS AND EPAMINONDAS—BATTLE OF LEUCTRA—WAR OF THEBES AND LACEDÆMON.

B. C. 379. THE new government of Thebes was of course odious to every Theban citizen. Those only who gratified their own selfishness by the mortification of others, could be satisfied to hold authority as the gift of a foreign and a distant government.—After Thebes had been three years subject to Lacedæmon, a Theban citizen in the service of the Polemarch, named Phyllidas, went on private business to Athens, and there met Mellon, an exiled Theban, who had been his intimate friend. Happy to meet once more, after they had discussed their private affairs, the two friends changed their discourse to the existing government of Thebes, and Phyllidas freely informed the exile of the discontents which prevailed in that city.

From discoursing on the evils which oppressed their native city, they proceeded to contrive a remedy. It was no other than to assassinate the magistrates and to declare Thebes free to govern herself. The conspirators had no doubt of success. Six associates were engaged in the plot, and they all together passed by night from Attica into the Bœotian territory. During the ensuing day they concealed themselves, and the next evening, disguised like laborers returning homeward from their daily toil, they entered Thebes. Afterwards they severally repaired to the house of Charon, a Theban citizen known to be favorable to revolution.

A festival of Venus was the next day to be observed. Archias, the chief Polemarch, made an entertainment on the occasion, and intrusted Phyllidas with the introduction of his guests. Some of the expected visitors were ladies. The Greek ladies, when they paid visits, were

What circumstance led to a revolution in Thebes?

What plan to deliver Thebes was contrived?

What occasion favored the conspirators?

usually attended by female slaves.—The conspirators took advantage of this custom. Some attired themselves like ladies, and others as their attendants, and presented themselves at the dwelling of Archias. The polemarch and his friends had been drinking too much, and they did not detect the disguise of the supposed females, who were received with courtesy. The servants in waiting were then dismissed, and the conspirators seized the moment to assassinate the revellers.

This done, they sallied out to the house of Leontiades. Phyllidas asked to see him. He was in the inner apartment, in the company of his wife. The betrayer of Thebes was in no fear of his own safety. He admitted Phyllidas, because the latter had made a pressing request on pretence of business. Leontiades had finished his supper and was conversing with his wife, who, in the manner of the Greek ladies, was engaged at her needle. No time was lost. Leontiades was killed on the spot, and the lady silenced. The doors were then locked, and the servants enjoined, under peril of their lives, to conceal what had been done. The conspirators then left the house, and at the discretion, communicated to the people that the tyrants were no more.

B. C. 379. The citadel of Thebes was held by a Lacedæmonian governor, and he would have retained it, but the Athenians sent troops to Thebes, and the governor thought it best to surrender. He was permitted to depart peaceably. To the dishonor of the Theban character it must be related, that many adherents of the Lacedæmonians were put to death, and not only the offenders, but their innocent children also. The Lacedæmonian government does not appear to have been in haste to punish the Theban revolt, nevertheless, not to have attempted it would have been inconsistent with that power of their arms, which they asserted all over Greece.

B. C. 378. January. In order to re-establish the Spartan power in Thebes, Agesilaus was appointed to command an army which should

How did the Thebans and Lacedæmonians now treat each other?

Did the Lacedæmonians make war upon the Thebans, and did the Athenians remain friendly to Thebes?

proceed against that city. He excused himself, on account of his age, and the command then devolved upon Cleombrotus, the other king. When Cleombrotus and his army had nearly reached the isthmus of Corinth, so dreadful a storm assailed them, that they regarded it as *portentous*, and in consequence returned to Laconia.—The Athenians during the late conflicts had been friendly to Thebes, but they altered their views. They considered that a Lacedæmonian army, in passing to Thebes marched very near the Attic territory, and they might easily halt and ravage that country. So from motives of fear or prudence they left the Thebans to fight their own battles:

Two men of very eminent powers, such as Thebes had not before offered to notice, now appeared for the defence of that state. These were Pelopidas and Epaminondas. They were both of high rank, and both of the democratic party. Those distinguished men sincerely loved each other, but, except in their patriotism and their mutual friendship, they were very unlike. Pelopidas was rich, Epaminondas poor, Pelopidas delighted to pass his time in action, Epaminondas in study and in the conversation of wise men. When Leontiades betrayed Thebes to Phæbidas, Pelopidas fled to Athens, but Epaminondas remained in Thebes.

B. C. 377. It happened that Sphodrias, a Lacedæmonian general, attempted, without orders, to take Piræus, which so enraged the Athenians, that, contrary to their former forbearance, they joined the Thebans and became zealous in their cause. Bœotia was so much exposed to the Lacedæmonian armies that the chief men of Thebes devised vigorous measures to defend themselves; and though Agesilaus plundered and burnt every thing beyond their walls, they maintained themselves within.

Pelopidas and Epaminondas were what is called *great*

What eminent persons now appeared among the Thebans?

Did Leontiades suffer for his former treachery?

What excited renewed enmity of Athens against Lacedæmon?

men, but they were not great like **Lycurgus** and **Solon**, who endeavored, by the establishment of good laws, and by urging the practice of virtue, to reform corrupt states, and to promote social order and happiness. Those great men wished their fellow citizens to defend the rights of their own nation, but discouraged the enterprises of foreign conquest. **Pelopidas** and **Epaminondas** loved Thebes perhaps as much as **Lycurgus** loved Sparta, or **Solon** Athens, but it does not appear that they recommended improvements in laws or manners.

They chiefly cultivated military spirit, and sought, wisely enough, to punish the invaders of the Theban independency; but they both carried the arms of Thebes into other states, and were as ambitious of power, and as regardless of human life as any other warriors.—The laws of **Solon** have lasted under certain forms to this time, and the influence of **Lycurgus** endured for centuries—the mere physical power of the renowned Thebans perished with themselves.

B. C. 371. During eight years the Theban war was carried on with various success. The towns of **Bœotia** insisted upon a separate government, the Thebans required their submission. The **Lacedæmonians** befriended the hostile towns, and the Athenians aided the Thebans. To withdraw the **Lacedæmonians** from **Bœotia**, the Athenians fitted out a fleet which perpetually assailed the coasts of **Peloponnesus** and western Greece, and the **Peloponnesian** confederates were compelled to keep a large force in activity to protect their shores, therefore a smaller armament only could be afforded to act directly against Thebes.

B. C. 371. At length the Athenians began to feel the natural effect of long continued and unprofitable warfare. At their request a congress of deputies from all the *belligerent powers*—that is, from all the states engaged in the war, was summoned to **Lacedæmon**. The expediency of ceasing from hostilities was there fully discussed, and a general treaty proposed. All Grecian cities were to be independent, and govern

How did **Pelopidas** and **Epaminondas** exemplify the character of great men?

What diminished the **Lacedæmonian** force in **Bœotia**?

themselves without interference of Spartan magistrates, and mutual aggressions were to be stopped. The Theban deputies alone objected. They demanded the subjection of the Bœotian cities, which was not admitted, and they of course retired from the assembly, dissatisfied, and resolved not to keep peace.

The Athenians immediately performed the conditions of the treaty. They withdrew their troops, and recalled their fleet, and the Lacedæmonians, not less exact in executing their agreement, recalled all their superintending officers from the Grecian cities, and also all troops who, to secure their fidelity, had been stationed among their allies. But, determined to enforce the independency of the Bœotian towns, they commanded Cleombrotus, their king, who was then with the army in Phocis, so long as she maintained the purpose of subjugating her neighbors, to prosecute hostilities against Thebes.

Pelopidas and Epaminondas had no great respect for Cleombrotus, and they placed a firm reliance on their own means—their courage and military skill, and their authority over their fellow citizens, in whose discipline and determined purpose they also trusted. No people had ever yet dared to encounter the Lacedæmonians with superior numbers, and the Thebans might feel some misgiving in the attempt.

According to experience, the Thebans would incline to avoid a battle; but the greater part of the Greeks were *superstitious*. If they believed some god assisted them and opposed their enemies, they expected the strength and aid afforded by the deity would be sufficient for them; and moreover they presumed upon such aid when it was prophesied and promised by their priests. The Thebans were now encouraged to meet the Lacedæmonians by a device of this sort. Near the Theban camp stood an ancient monument. There, at a very remote time, a com-

What effect was produced upon the public mind of Greece by the duration of the Theban war?

What measures were taken by the principal powers in Greece in consequence of the treaty concluded B. C. 371?

What excited hope and fear in the Thebans concerning further resistance to Lacedæmon?

By what artifices were the Greeks often encouraged to undertake unpromising enterprises?

pany of young girls were surprised by some passing Lacedæmonians, and so rudely and cruelly treated by them, that in their agony of mind they killed themselves upon the spot, and were there interred. Their afflicted friends afterwards raised that monument, and it was called the Virgin's Tomb.

The Theban leaders now pretended an ancient prophecy existed, that a Lacedæmonian army should be defeated at the Virgin's Tomb. It was, they said, about to be accomplished, and the people believed them. They considered the place holy, and hung the monument with flowers. The priestesses also pronounced that happy omens every where promised success to the Theban arms, and thus stimulated, the Thebans encountered the Lacedæmonians in good hope.

B. C. 371. The two armies met at Leuctra, a city of Bœotia, to the south of Thebes. Epaminondas, who knew that if he could break through the Lacedæmonian phalanx, for so the main body of their army was called, the other soldiers would not make much resistance, directed all his efforts against it. The battle was fierce and obstinate, and, while Cleombrotus could act, the victory remained in suspense—at length, however, he fell dead of his wounds. The battle was then renewed with double violence. But when the rest of the army heard of the king's death, they took to flight, and were pursued by the Thebans with great slaughter. Epaminondas remained master of the field of battle, and having erected a trophy, permitted the enemy to bury their dead.

The Lacedæmonians had never received such a blow. They lost in the battle four thousand men, of whom seven hundred were Lacedæmonians. The city of Sparta was celebrating a festival when the news of this terrible defeat arrived. The Ephori, on hearing of it, gave orders that the amusements should be continued as if nothing had happened, and sent to each family the names of those of their relatives who had been killed. The next morn-

What circumstance was made use of by the Theban leaders to excite the people to continued hostilities?

What was the result of the battle of Leuctra?

What unnatural effect of the laws of Lycurgus was manifested after the battle of Leuctra?

ing showed the effect that the laws of Lycurgus still had. Those who had lost a husband, a father, or a brother, were seen hastening to the temples with looks of joy, to return the gods thanks that their relatives had preferred death to flight; while those whose friends were reported to be alive, remained at home mourning over their disgrace, for having turned their backs upon their enemies.

After the defeat at Leuctra, it might have been hoped that the warlike spirit of the Lacedæmonians would have been reprov'd, and that they would thereafter have conformed to the instructions of Lycurgus, to confine themselves to the interests of their own state and territory; and that the Thebans, being exalted by victory, would establish their power among the Greek states by cherishing the arts of peace. Neither people were wise and virtuous enough to act thus. In the hearts of ignorant uncultivated men, the thirst of dominion is stronger than the sentiment of humanity. Thebes and Lacedæmon both sought occasion to renew war in Greece.

B. C. 370. The Athenians at this time seem to have been governed by better principles in their public conduct than those which influenced them in the days of their prosperity. Since the restoration of their government by Thrasybulus, and the repair of their fortifications by Conon, they had returned to the peaceful occupations of art and literature, of commerce and agriculture; and, sustaining their independency, assisting distressed states, and mediating between conflicting ones, they afford an example of moderation and national dignity which few periods of their history exhibit.

After the battle of Leuctra, in conformity to the moderation and impartiality just alluded to, the Athenians summoned a congress of deputies from all the states of Greece, and they renewed the former treaty:—to maintain the independency of the several states, and to assist

Did Thebes and Lacedæmon keep peace after the battle of Leuctra?

What part did the Athenians take in the affairs of Greece, B. C. 370?

How did the Greeks observe treaties, and how did the Spartans treat the Mantineians?

any who should suffer wrong. If treaties could have bound them they might have remained quiet, but they were more willing to make than to observe compacts. In Arcadia were the cities of Man-ti-ne-ia and Te-ge-a. The Spartans, sometime previous to this under consideration, had destroyed the city of Mantinea, because the Mantine-ians had not, according to their engagement, supplied corn to Lacedæmon. They forced the inhabitants of the town to scatter over their territory.

Immediately after this treaty was concluded, the people of Tegea and Mantinea, resolved to unite the independent towns of Arcadia under one government, and to establish a new city which should be called Me-gal-op-o-lis, and which should be the capital of the province. An assembly of citizens, from every town, was to collect there in order to transact the business of legislation. As soon as this scheme was made known at Sparta. Agesilaus and his subjects declared that this combination in Arcadia was contrary to the treaty. The states, according to that, were to remain *independent*, which the Lacedæmonians understood to be *separate*,—not to become helpers and defenders of each other.

Agesilaus thought it necessary to break up this scheme, but still he revered the authority of oaths, and he, and the other confederates had *sworn* to maintain general peace under certain conditions, therefore, before he could lead an army into their territory, it must be clear that the Arcadians had broken the conditions. Agesilaus, as ambassador from Lacedæmon, went into Arcadia, but when he represented to the Mantineians that their design was contrary to the terms of their engagement with the other states, they answered that they were pledged to the Tegeans, and should persevere in their project. This was sufficient for Agesilaus. He returned to Lacedæmon, and prepared to punish the Arcadians by invading their country.

B. C. 369. This preparation determined Epaminondas and the Thebans. The treaty commanded

What scheme was devised by the Arcadians to secure their prosperity, and how was their project regarded by the Lacedæmonians?

What measures were taken by Agesilaus to frustrate the plan of the Arcadians? What course did Epaminondas pursue B. C. 369?

the succor of injured states. What, thought they, can be more injurious than this domineering interference of Lacedæmon in the affairs of Arcadia?—To redress the Arcadians, or, more truly, to overthrow the Lacedæmonians, Epaminondas collected from all the states of Upper Greece, and from the island of Eubœa, an army, by some historians represented to amount to seventy thousand men, and this immense force he led into Peloponnesus.

An instance of aggression is recorded of this time, which shows the unjust and cruel character of ancient warfare. Epaminondas, in passing from Bœotia to Arcadia, of course, crossed the isthmus, and the territory of Corinth. The Corinthians regardful of their own concerns, wisely and justly, forebore to enter into the destructive contention which then agitated the southern country, but Epaminondas took upon himself to punish this honorable neutrality.—Lands wasted, trees felled, and houses burnt, marked the desolating track of his army through Corinthia.

Epaminondas then pursued his course, in order to attack Laconia itself. It was now six hundred years since Lacedæmon had been founded. During all that period an enemy's army had never ventured to invade the country, much less to attack the city, though it was not walled. It was indeed the common boast of the Lacedæmonians that their wives had never seen the smoke of an enemy's camp.

The Thebans marched through the country from one end to the other, destroying and plundering as far as the river Eurotas. Epaminondas was only prevented from making an assault on the city itself, in consequence of the river Eurotas being swelled by the floods, and Agesilaus being on the other side with his army. In this expedition the Theban general secured the Arcadians against the Lacedæmonians, and brought back into their present country, certain scattered people who were, or pretended to be, descendants of those Messinians, that had been driven out by the same people. Having served the Arcadians, by humbling their enemies, he returned home.

Does it appear from history that Epaminondas was more just or generous than other Greek conquerors?

What were the exploits of Epaminondas in Peloponnesus?

On the return of Epaminondas to Thebes a curious circumstance is related—of zeal for the laws and disregard of the man. It was a law of the Thebans that the Bæotarchs, generals of the Bæotian armies, should not hold their command more than a year under penalty of death. From the time that Epaminondas had taken the command of this expedition into Laconia until his return, was rather more than a year.

The victories he had gained, according to the notions of the Greeks, made Epaminondas a benefactor to Thebes; and his breach of the law, as his command was distant, and his enterprise of great magnitude, was impossible to be avoided. Nevertheless the Thebans undertook to prosecute him for a capital crime. Epaminondas was not a man to be daunted by this injustice. He boldly and honorably defended himself.—He set his enemies at defiance.—He recounted in lofty terms what he had done while in command—how he had ravaged Laconia, had secured Arcadia, had restored Messinia; and concluded with saying, “that he would meet death cheerfully, provided the Thebans would declare that he had performed all those actions by his own authority alone. This speech had its effect; his judges were abashed, and he was unanimously acquitted.

It cannot be supposed that all the Greeks looked on with indifference, and saw their most powerful nation attacked with such an immense force. Whose turn will be next? asked they of the neutral states.—Conquerors are greedy of dominion.—To vindicate the Arcadians, to restore the fugitive Messinians, and to devastate Peloponnesus, is not enough for ambition.—Who is secure that is not defended from attack?—In this way the Athenians, Corinthians, and some other people reasoned. In order to prevent the Thebans from growing too strong for the

For the breach of what law was Epaminondas tried at Thebes?

How did Epaminondas defend himself, and what was the result of his trial?

How did the other states of Greece regard the growing power of Thebes?

safety of others, it was resolved that it was expedient to assist the Lacedæmonians.

While Epaminondas was in Peloponnesus, the Lacedæmonians armed six thousand of their slaves. With arms in their hands the poor Helots might become the most fatal enemies to their masters. They feared this, and were somewhat relieved when Sicyon, Corinth, Træzene, and other cities of Peloponnesus sent troops to their assistance. Five ministers from Lacedæmon were sent to Athens to ask relief, and deputies from Corinth met them there. It was deliberated in the assembly, whether or not troops should be sent to Peloponnesus, and reasons were offered against it, but a Corinthian deputy determined the question. He represented how his nation had been injured without giving any provocation, and he insisted that the treaty compelled the Athenians to punish their oppressors.

This argument prevailed, and the Athenians were thus obliged to afford some assistance to Lacedæmon. The Thebans had withdrawn from Peloponnesus, triumphant but not satisfied. It was designed and expected that they would renew the attack upon Lacedæmon. Lacedæmon had been deprived of Messinia, and had lost much property by ravage and fire, but the Lacedæmonians under Agesilaus and his son Archidamus, were not a conquered people. They hoped and intended to defend themselves against the Thebans. Nor were the Arcadians disposed to consider themselves as subjects of Thebes. One of their leaders, Lycomedes, admonished them of the dignity of their national character, and the importance of maintaining it.

B. C. 368. In the spring of this year the Thebans undertook a second campaign against Lacedæmon. It was intended to compel the Lacedæmonians to admit the independence of Thebes, and to accept such terms of submission as the Theban general should dictate. Epaminondas and his army had passed the isthmus when they were suddenly recalled from the prosecution of their design, and returned to Bœotia. In-

What states furnished aid to Lacedæmon ?

Was Peloponnesus subdued by Epaminondas ?

What recalled Epaminondas back from Peloponnesus ?

telligence was brought to Epaminondas that Bœotia was in danger. The Thessalians were a numerous and powerful people,—at that time they were engaged in civil warfare. A certain chief, Alexander of Pheræ, had engaged a large party in his favor, and threatened to overrun all who opposed him in Thessaly, and even to carry arms into Bœotia.

To repel the encroachments of Alexander, and give security to Thebes, Pelopidas was sent into Thessaly with an army, under a commission to act at his discretion. He succeeded in driving Alexander from a garrison which he held, and proceeded to Macedonia, where he concluded a treaty in behalf of Thebes, with the king of that country, also called Alexander. Alexander had a brother called Philip, then a youth, who returned with Pelopidas into Thebes,—it may have been as a hostage to secure the fidelity of the Macedonian king, or, being a young prince of promising talents, to be initiated in the learning and arts of Greece. This Philip of Macedonia became one of the most memorable men of antiquity.

B. C. 368. In returning from Macedonia, Pelopidas was overtaken by the Thessalian chief, and was only delivered from confinement by the interposition of Epaminondas. In the mean time the Lacedæmonians took advantage of the absence of the Thebans from Peloponnesus, and attacked an army composed from Argos, Arcadia, and Messinia, who fought to obtain the established independence of Messinia. Archidamus commanded the Lacedæmonians and their allies; and a battle was fought in which large numbers of the enemy fell, and not a single Spartan. This was called the Tearless battle, because it caused no tears of sorrow. It is said that the aged king Agesilaus, feeling before that the glory of his kingdom had departed, but being reassured by this success, shed tears of joy.

Pelopidas was what is called an able politician—a man who studied and foresaw what would exalt the state he served. It has been shown that the power of Persia often interfered in Grecian affairs. The Persian satrap

What led Pelopidas into Thessaly?

What happened to Pelopidas in Thessaly, and at the same time what occurred in Peloponnesus?

assisted the Athenians to rebuild the walls of their city, and the Persian king recommended the peace of Antalcidas. The Thebans, by advice of Pelopidas, agreed to refer the termination of the war to the king of Persia, and went with ambassadors from Athens and Arcadia to the court of Susa. Antiochus, the Arcadian minister, bred up in the proverbial rusticity of Arcadia, was little pleased with the court of Persia, nor did he receive the respect from Pelopidas which was suitable to his rank.

Of the court of Persia, Antiochus said he saw there 'bakers, cooks, cup-bearers, and porters. Such abounded; but *men*—fit to match Greeks, though he looked for them diligently, he saw none.' This signified that he found the Persians a luxurious, sensual people, whose bodies were pampered, but whose spirit and energy were inferior to the simple-minded but vigorous Arcadians. Pelopidas possessed the mind and manners of a courtier, and knew how to recommend himself and his plans to the favor of princes. The king of Persia being constituted arbitrator in the matter, decreed that the Messinians should be free, and the Athenians withdraw their fleet from the assistance of Lacedæmon, and if this were refused, the king of Persia would make war upon those who should resist his mandate.

Pelopidas, after his return to Greece, called a deputation from the states to Thebes, but the Greeks in general, not being disposed to submit to his authority, or that of the Persian king would not agree to such terms of peace, and the deputies returned to their respective homes without settling any peace.

What Greeks, and for what object, resorted to the court of Susa?

What success had the Greek ambassadors in Persia?

What was the result of the congress of deputies?

CHAP. XXXIII.

DEATH OF EPAMINONDAS.

It does not appear that any harmony among the Greek states followed the congress which was held at Thebes. The allies of the Thebans became weary of rendering services to a superior, from whom they gained nothing; and those of Lacedæmon, feeling that Thebes was to them a dangerous enemy, found no advantage in their connexion with that government. The Lacedæmonians, still resolved to recover and hold Messinia, knew that upon that condition, no peace could immediately ensue, and that they could not protect their allies, therefore they discharged them from all obligations to carry on the war, and determined to hold Laconia and Messinia by their own exertions.

B. C. 365. In the mean time, Alexander of Thessaly renewed his oppressions, and once more Pelopidas was called to aid the distressed Thessalians.—His troops were seven thousand disciplined soldiers.—These encountered the army of Alexander, and Pelopidas fell in the action. Which army was victorious, is perhaps difficult to determine, for Xenophon, the contemporary historian, does not say. There were doubtless many men killed on both sides, and no advantage gained by their death. Pelopidas was a man of an active, enterprising, generous, and courageous spirit, and a valuable assistant to Epaminondas, with whom he lived in perfect friendship, above all envy of the talents and success of the latter; his death therefore, was a great loss to his friends, to his country, and to those allies of the Theban state who stood in need of a leader and protector.

The inferior states of Greece now fell into destructive warfare among themselves, particularly those of Elis and Arcadia. It has been mentioned that the Greeks had

On what account did the Theban and Lacedæmonian allies become disaffected?

What event led to the death of Pelopidas?

such veneration for temples, that in the most rapacious warfare, they would not plunder the treasures of those sacred places. In the course of time, this reverence for religious places diminished among them, and an instance of their regard of sacred things overcome by the need of money, occurred at this time.

B. C. 364. The people of Elis and Arcadia were at war with each other. At Olympia in Elis, the Olympic games were held, and there was a temple of Olympian Jupiter where a large treasure was deposited. The Arcadians thought this would be very useful to them to pay soldiers, and to defray other expenses; and totally inconsiderate of the respect usually paid to *consecrated*, or holy property, they seized the treasury, and took from it as much as they chose for their own purposes.

When this disgraceful act became generally known, it was considered *execrable*, and calculated to draw down upon its perpetrators the displeasure of the gods; and not only upon them, but upon those who forbore to punish it, and upon their children to the latest posterity. Such were the notions of the ancients concerning the lasting displeasure and vengeance of the gods. The Arcadian cities, never at peace, then renewed their hostility with increasing bitterness, but some among them thought the counsels of Epaminondas at this time might assuage their animosity, and therefore sent ministers to Thebes.

Epaminondas was then commander-in-chief of the Theban armies, and he replied to the Arcadian ministers that he would lead an army himself into Peloponnesus, and prosecute a war which had been suspended, not concluded. The report of this determination threw all Peloponnesus into confusion. The inhabitants of that peninsula were sufficiently involved in their own discords, and had not sought an increase of calamity by soliciting the aid of Thebes. When the threat of Epaminondas

Did the sentiment of religion lose ground among the Greeks?

What measure was taken by the Arcadians subsequently to the sacrilege committed at Olympia?

What reply did Epaminondas make to the Arcadian ministers, and what course did the Peloponnesians take in consequence?

was known, the Arcadians, Elians, Achæians, and Athenians united in a new confederacy with Lacedæmon, to repel the common invader.

B. C. 363. Epaminondas proceeded without delay to lead an army of thirty-three thousand men into Peloponnesus, and advanced into Lacedæmon. There, learning that Agesilaus was absent, he determined to attack, and if possible, to take Lacedæmon. He would have succeeded, for there were neither walls nor soldiers to oppose him, had not Agesilaus been informed of his intention, and returned so opportunely, that he had scarcely entered Sparta, when the Theban army was seen crossing the Eurotas to attack him.

Although Epaminondas saw that his plan had failed, he thought it dishonorable to retire without making an effort; but the valor and skill of Agesilaus, aided by the courage of his son Archidamus, rendered all his efforts fruitless; and Epaminondas, finding that the time of his command was near expiring, prepared to return home. In his march, he had to pass through Arcadia, whither he was followed by the army of the Lacedæmonians, and their allies. Although he had been disappointed in his late attempt upon Sparta, he was resolved not to return without having effected something. He therefore marched his army in such order, that they could give battle at a moment's notice, and proceeded along the hills while the enemy kept pace with him in the plain.

When he had arrived at an advantageous position, not far from the town of Mantinea, he made preparations to encamp for the night. The Lacedæmonians did the same; but, when he saw them dispersed about their camp, he suddenly gave the signal for battle, and rushed down upon them with the utmost precipitation. The Lacedæmonians, though taken by surprise, were not disconcerted. They lost no time in collecting their stragglers, bridling their horses, seizing their arms, and drawing up in order of battle. Epaminondas hoped to ensure the

Did Epaminondas take Lacedæmon?

Being unsuccessful against Lacedæmon, did Epaminondas withdraw from Peloponnesus?

Were the Lacedæmonians prepared to encounter the Theban army at Mantinea?

victory by means of a chosen band of soldiers, with which he attacked the main body of the Lacedæmonians, being convinced that when they were once broken, their allies would not stand their ground.

As the battle, however, continued for some time doubtful, Epaminondas made one desperate assault at the head of his troops into the very midst of the enemy, when, after having broken their ranks, he received a mortal wound from a javelin, which entered his breast, and breaking, left the iron point fixed there. The news of this misfortune had an astonishing effect on both armies. The Thebans made no exertion to follow up the advantage they had gained; and the Lacedæmonians did not venture to renew the attack. Both armies drew off, as if by mutual consent, and the victory might be thought undecided, had not the Lacedæmonians first asked leave to bury their dead, which, in the Grecian armies, was considered to be an acknowledgment of having been defeated.

B. C. 362. When Epaminondas had arrived in the camp, the attendants after examining the wound, declared that he would expire as soon as the iron should be extracted. This information gave him no alarm. He only asked for his shield. On being shown it, he inquired which army was victorious: when he was told the Theban, he said that this was the first day of his happiness. "I have humbled Sparta," said he, "I have rendered Thebes triumphant; I do not die without posterity: Leuctra and Mantinea are two illustrious daughters, who will carry my name down with honor to all future generations." Having spoken to this effect, the iron was drawn from the wound, and he expired. Plutarch, who lived several hundred years after him, relates these last words of Epaminondas. Xenophon, then alive, does not record this speech. Perhaps it is not true, that it was made. It may be hoped that Epaminondas did not exult in his last moments, in any battle he had gained to the destruction of others.

As the power of Thebes rose, so it fell with Epaminon-

What was the result of the battle of Mantinea?

What last words are imputed to Epaminondas, and from what authority?

das. He was the last, as he may be called the first of the Theban generals. Before him that city was not famous for any thing, and afterwards it was noted only for its misfortunes. Epaminondas himself possessed some of the qualities of a truly great man;—though poor, he was contented: he sought neither wealth nor personal greatness; he despised the one, and the other was forced on him. He was a distinguished benefactor of the young. His house was the place of education for every young man of talent, who aspired to be a leader in public affairs; but he placed national glory upon the false ground of military prowess. Those who have read the life of Penn, the founder of the flourishing state of Pennsylvania, will be able to estimate the principles which *endure*, with those that perish, when they compare him with Epaminondas.

From the death of Socrates, B. C. 400, to the death of Epaminondas, B. C. 383, was a period of thirty-seven years. Thrasybulus expelled the thirty tyrants B. C. 404. Ten years after, Conon caused the long walls to be rebuilt. From the expulsion of the tyrants to the death of Epaminondas was forty-one years. During this period Attica enjoyed peace and prosperity. Agriculture, trade, and learning, flourished. It has been shown that during these forty years, the other states of Greece, sometimes intermitting their hostility, were for the most part, engaged in petty wars which alike prevented their improvement and happiness.

But evil is never universal. If the greatest calamities prevail for a time, and in one portion of a country, divine providence leaves some exempted from the vices and miseries which afflict others, and these afford examples of the conduct which produces order, harmony, and

How was the eminence of Thebes connected with Epaminondas, and what were some of his excellences; and which was the best man, the founder of Theban glory, or the founder of the state of Pennsylvania; and why?

From B. C. 404 to B. C. 363, what was the condition of Athens and all Greece?

prosperity in a state. During the awful disturbances and distresses which for forty years afflicted the greater part of Greece, Athens, notwithstanding her vices, was enjoying the benefit of useful institutions and the influence of her wise men, and Megara, and the islands of Rhodes, and Cos, were flourishing in the prosecution of industry.

It is proper here to notice the conclusion of the life of Agesilaus, king of Lacedæmon, who was a man of generous feelings, and truly attached to his country, which he served zealously, according to his notions of its advantage and glory. His love of military enterprise did not forsake him in old age, and Lacedæmon being compelled to refrain from war, Agesilaus went with an army to assist the Egyptians who had revolted against the king of Persia, and, after having served there for some years, he fell sick, and died, when preparing to return home, at the advanced age of eighty-four. The battle of Mantinea was fought in the year 363 before Christ.

The death of Epaminondas is called "the fall of Thebes." We do not learn that the internal wealth or industry of Thebes diminished. All that can be signified by this *fall*, is that the allies of Thebes relinquished their connexion with her, and that no Theban general afterwards led armies abroad to deliver or distress other states. Xenophon's narrative ends at the death of Epaminondas, but he says of that time that "trouble and confusion" were widely spread over the Grecian states. The two parties, the aristocratic and democratic, in the cities of Peloponnesus, no longer engaged in wars beyond the walls of their cities, fell into the most frightful civil discord, nor was Upper Greece without its share of this calamity.

Argos, Corinth, Sicyon, and Thessaly, were all involved in domestic contentions, which sacrificed the lives

What parts of Greece escaped the prevailing calamities?

What was the condition of Megara and Cos?

At what age did Agesilaus die?

In what condition were the states of Greece generally, at the conclusion of the Theban war?

and property of many of their citizens. Isocrates, a contemporary orator, thus describes the unhappy consequences of their quarrels:—"Being delivered from subjection to other states they are now controlled by the worst men of their own cities. No longer marching with a Lacedæmonian army, or opposing a Theban invasion, they are exposed to ravages from their near neighbors. Not a city remained uninjured.—Lands are stripped, towns plundered, private houses desolated. Laws are abolished and magistracies annihilated, which preserved peace and order.—Where was once prosperity and liberal charity, the rich have closed their hands against the poor, and the poor have armed theirs against the rich. The worship of the gods is neglected—holy things are no longer venerable, and murders are committed at the altars. The citizen no more loves because he cannot enjoy his country, but driven into exile, seeks abroad the security denied to him at home."

CHAP. XXXIV.

DIONYSIUS—WARS OF SICILY AND CARTHAGE—PROSPERITY OF SYRACUSE.

[THE subsequent remarks on a passage of history, are addressed, not to pupils, but to teachers.—In the preceding pages it has been shown that among the most important settlements of the Greeks, were those in the island of Sicily. The power and prosperity of Syracuse, have been noticed, and the ability of Gelon and Hermocrates have been shown, to illustrate the dignity of the states they governed. Once more the history of Sicily makes so conspicuous a figure in the records of European warfare, and in such connexion with Greece, that it becomes proper to introduce it in these pages. In the common compends of Grecian history, and from the unqualified authorities of Diodorus and Plutarch, Dionysius, tyrant of Syracuse, is stigmatized as the worst of men.

How did Isocrates describe the state of public affairs in his time?

Mr. Mitford, my English authority, from whom I see no cause to dissent, in respect to the facts he admits, gives a different representation of him. He finds in the ancient historians many *invectives*, but no proofs against him. "Among these invectives," he says, "we do not discover one *evil action* fixed upon Dionysius, while on the contrary there appears in his conduct, and that of his party, a liberality and clemency, unheard of in the contest among the Greeks, since the time of the magnanimous Pericles." And he proceeds to suggest the principle which inculcates justice, in works of this kind. "It will," he continues, "be still the business of the modern investigator of ancient history, not to be led by declamation, but to pursue facts and unfold them, so that thence a just estimate may be formed of characters."—According to Mr. Mitford, Isocrates, the contemporary of Dionysius, recommended him as a model to Philip of Macedon, for *the benefit of all Greece*. Scipio Africanus, admired Dionysius "as one of the greatest men not only of his own age, but of any age;" and if historical testimony is true, he governed Syracuse thirty-eight years with a felicity unknown in Greek states. How then is it *possible* his character could be a compound of vice and weakness? With the information I have, it would be only a repetition of antiquated slanders to amuse children of this age by anecdotes which vilify a man who lived twenty-two centuries ago.—I hope I have thus offered a sufficient and consistent apology for the view I shall take of the administration of Dionysius of Syracuse; and that no veracious teacher of history will disapprove the omission of certain improbable tales usually annexed to the name of that distinguished statesman and general.—R. E.]

It has been related that both Greeks and Carthaginians formed settlements in Sicily. Gelon raised Syracuse to independence and consequence, and died B. C. 490. Hermocrates afterwards rendered great services to the Syracusans, and was banished by their ingratitude. He was too

How long a time elapsed from that of Gelon to Hermocrates, and during that time how did Carthage act in relation to Sicily?

generous a man to requite evil with evil, and was returning to his country that he might assist her in misfortune, when he was killed B. C. 408, about eighty years after the death of Gelon. During the life of Gelon, the Carthaginians invaded Sicily, and were repulsed with loss. From that time till B. C. 410, a period of seventy years, they refrained from all invasion of Sicily.

B. C. 410. The people of the two cities, Selinus and Egesta never became reconciled, and the Carthaginians took upon themselves to aid Egesta against Selinus. Perhaps this assistance of Egesta was only a pretext to plunder Selinus, then a rich and magnificent city. The Carthaginian force is estimated at one hundred thousand, and it was joined by Egestan troops. The people of Selinus, dreading such a formidable foe, entreated help from the other Greek cities, but they, unwilling to provoke the Carthaginians against themselves, refused or procrastinated assistance until Selinus was overpowered, and sixteen thousand persons slain.

B. C. 408. Hannibal, the Carthaginian general, next proceeded to lay siege to the city of Himera, which he afterwards took, threatening Syracuse itself. Hermocrates, then an exile in Asia, hearing of the disorders in Sicily, procured money of the satrap Pharnabazus, and passed to the city of Messinia, where he raised troops with the design to aid the Syracusans. But this generous purpose alarmed some of them. Diocles, their leader, insisted that Hermocrates intended to make himself master of the city from which he had been expelled, and that he was a dangerous person to the republic. Other persons contended that he was a disinterested patriot, and had returned to defend the liberty of Syracuse.

Learning that his motives were doubted, and his design not acceptable to the Syracusans, Hermocrates thought to vindicate himself by leaving his army on the frontier, and accompanied by a few trusty friends to enter Syracuse, and declare to the assembled people that his only intention was to repel their enemies. His friends se-

Upon what pretence did Carthage invade Sicily, B. C. 410?

What reception awaited Hermocrates in Syracuse?

How did the enterprise of Hermocrates terminate?

cretly admitted him through one of the gates of the city, and he repaired to the Agora. There he would have justified himself to the citizens, but the adverse parties flew to arms, and Hermocrates was killed.—Soon after, in a similar conflict, Diocles lost his life.

B. C. 407. In ancient warfare it was not a custom to keep up hostilities long without intermission. The soldiers were easily collected, for the expected wages and plunder, and when winter approached, they as readily dispersed, to revisit their families, to collect their vintage, or to reap their harvests. After the taking of Himera, and laying it under tribute, and imposing some new regulations, the Carthaginian general withdrew his forces to Africa. But, notwithstanding this movement it was manifest that the Carthaginians were intent upon further conquests in Sicily. Information reached that island that a large army collected in Carthage itself, and from Spain, Gaul, Italy, and the Balearic islands, (Ivica, Majorca, and Minorca,) under command of a general named Imilcon, was preparing for some great enterprise.

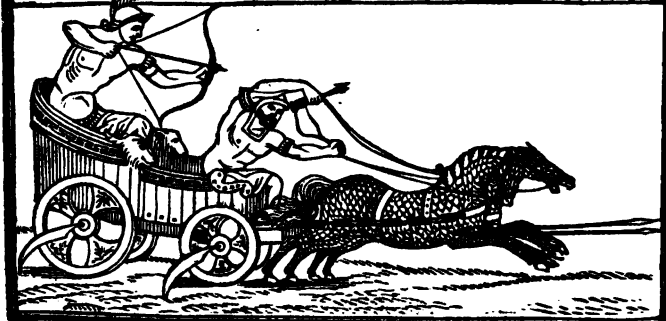
The city of Agrigentum seemed to be the object of desire to the Carthaginians. This great and wealthy city lay on the south side of Sicily. How its riches were acquired is now unknown, but remains of its ancient splendor—ruins of walls and vast buildings which still exist, show that an opulent and laborious people once dwelt there. Its inhabitants, bond and free, are supposed to have been six hundred thousand, and the wealth of individuals, and the magnificence of the public edifices surpassed every other Greek city.

It may here be remarked that the wealth of a nation, though it is sometimes the *cause* of folly and wickedness, is a direct *consequence* of certain virtues in a community. Wealth is accumulated by industry and frugality, by concert, harmony, and order, among large numbers of people acting together; and the *resources of a state*, that is, the articles which grow in the soil, the labor of the

When was ancient warfare intermitted, and what preparations did Carthage make for renewed war with Sicily?

Which was the most opulent and populous of all Greek cities?

Is national wealth a cause or consequence of national corruption?



ARMED ELEPHANT—MILITARY CHARIOT.

inhabitants, and the money it acquires, thus collected, are appropriated, or made useful and ornamental, by thought, public spirit, and exertion among the citizens.

A state may become rich by plunder from a weak and degenerate people like the Persians, when they were defeated by the vigorous Greeks—but the Persians could not have been weak and degenerate when they created that wealth. They had become corrupt by the possession of it. Still wealth need not make any nation nor individual, foolish or wicked. It can always be well used and be made to do extensive good to those who are without it.

B. C. 406. The wealthy city of Agrigentum was now besieged by the Carthaginians, who attacked its walls with the *battering ram*, an engine which might have been more ancient, but which is not mentioned in ancient history until this time. It is represented in the cut, page 59, and was a beam of wood, suspended by a strong chain, and thrust forcibly, and in repeated strokes against the walls of a city, in order to break an opening into it. When a city was thus attacked, the inhabitants would often mount the walls, and throw down large stones upon the besiegers, who would sometimes be killed, or forced to desist from their operations. To defend the battering ram, and those who managed it, they would enclose them in a small moveable house, mounted on wheels. At Agrigentum, the besiegers were several times repulsed, and their engines destroyed, but at length the invaders prevailed. Statues and pictures by the best Grecian artists—abounded in Agrigentum, and these, after the town was taken by Imilcon, were carefully removed to Carthage, to embellish that city.

After the conquest of Agrigentum by the Carthaginians, the Sicilian towns generally, and Syracuse particularly, were in fear of a similar fate. In all, the inquiry of the people was, "What is to be done?" and every where they disagreed about the measures to be adopted. In

Is national wealth always acquired by national virtue, and does it necessarily make men wicked?

What is the battering ram, and its ancient use?

this emergency, Dionysius, a citizen of Syracuse, then but twenty-two years of age, assumed authority to guide the distracted minds of the Syracusan people. He was of obscure birth, but he had connected himself with the friends of Hermocrates, and was present in the tumult in which the latter was killed. A considerable army from Syracuse had gone to the assistance of the Agrigentines, whom it had not effectually served, and Dionysius accused both the generals who had led the army, and the leaders of public measures who had appointed the generals, of unfitness to defend or govern the state in its present danger.

The people were persuaded by Dionysius. They deprived their generals of their command, and invested him with authority to make such appointments and preparations for defence, as he should think best. Dionysius, however, was not raised alone to this unlimited power, but was associated with a colleague older than himself—this was Hipparinus, a man of rank and property. Dionysius, it appears, took a measure to maintain his supremacy in the state, nearly similar to the expedient of Pisistratus, the Athenian.

Difficulties having occurred at the neighboring city of Leontium, then in some sort dependent upon Syracuse, Dionysius, with an escort, set out for that city in order to pacify the discord. On the way he encamped by night, and was unexpectedly attacked by a force which compelled him to fly to Leontium. On his return to Syracuse, he insisted it was necessary to his personal safety, and to the exercise of his function, that a guard should be furnished him; and in compliance with this demand, six hundred soldiers were appointed. He next commended himself to the friends of Hermocrates by marrying Arete, the daughter of that revered patriot.

Dionysius and Hipparinus brought the people of Syracuse into order, and led the army to the relief of Gela

What was the state of public feeling in Sicily after the loss of Agrigentum?

Who appeared to assuage popular commotions, and what was the first measure proposed by Dionysius?

Who was associated with Dionysius in the direction of affairs at Syracuse?

What expedient was adopted to establish the authority of Dionysius?

and Camarina, two Greek towns of Sicily, which, after the destruction of Agrigentum, next awaited the invading Carthaginians. But the Syracusans were not altogether well affected to Dionysius, and in his absence certain conspirators went to his house, and to express their hatred to him, so unmercifully treated his wife Arete, that she afterwards killed herself, as was frequent among pagan females who were sometimes so insulted and abused that they could not bear to live. Nor was this the end of their ill-will to Dionysius, for during a long period, two parties—the *friends*, and the enemies of Dionysius, kept up a cruel warfare in Syracuse.

B. C. 405. The inhabitants of Gela and Camarina, asking and obtaining a truce of the Carthaginians, withdrew to Syracuse for safety, and left their towns to the enemy. The refugees were humanely escorted thither by Dionysius, and were well received by the Syracusans. Had not a fatal sickness broken out among the Carthaginians, it cannot be calculated how far their conquests might have extended; as it was, Imilcon, dispirited with the mortality among his troops, made proposals to Dionysius for an accommodation, and the latter readily acceded. Agrigentum and Selinus, both in ruins, were retained by Carthage; Gela and Camarina were restored to their respective citizens, but were to pay tribute to Carthage; the native Sicels were to be independent; and Leontium, Messina, and Syracuse, were to be left to their accustomed freedom.

Dread of the Carthaginians, being for the present removed, two important objects engaged Dionysius—one was to put an end to civil conflicts, and the other to defend Syracuse from its enemies. Dionysius was equally careful to attach his friends and punish his enemies. The severity with which he treated the latter has given occasion to charge him with wanton cruelty. But he only did to them what they would have done to him,

What instance of cruelty is related of the enemies of Dionysius?

Upon what conditions did the Syracusans and Carthaginians make peace B. C. 405?

had he been in their power. What their disposition was, has been shown in their treatment of Arete. When men of this character provoked the vengeance of Dionysius he did not spare them. But in that age of the world, a more generous conduct was accounted unwise; and a man who loved power would have had no chance to keep it, if he had failed to punish those who attempted to deprive him of it.

In regard to the foreign enemies of Syracuse, the policy of Dionysius must be admired. He fortified the harbor and the walls of the city, increased the navy, improved military discipline, and turned all these defences to the security of the Syracusans. Still, a strong party who were hostile to him existed, and even took up arms; but he was prepared for such an event, and coming to an engagement with his enemies he defeated them. On this occasion Dionysius made no distinction among the slain, but ordered that friends and enemies alike should be buried with the funeral honors of fellow-citizens. This proper respect to the dead commended him even to his enemies.

Other instances of lenity and liberality of feeling are recorded of the Tyrant of Syracuse, as he is called. The fear which his severities had occasioned caused many of his enemies to quit Syracuse and go to Rhegium, and other cities of the Italian Greeks. These exiles were offered pardon and the restoration of property if they would return to their homes. Many did return, but others thought if they should remain abroad, they might find an opportunity to injure Dionysius, by inciting the Rhegians and others to take their part against him. Hipparinus, the adjunct of Dionysius, died at a period which is not recorded, and left the latter alone at the head of affairs. Dionysius married Aristomache, the daughter of Hipparinus.

B. C. 401. During three ensuing years nothing disturbed the tranquillity and prosperity of

In what manner did Dionysius punish his enemies, and why was severity towards them necessary?

Did Dionysius ever manifest a wise policy, and generous disposition?

How did Dionysius treat the Syracusan exiles, and how did they receive his overtures?

Syracuse, which extended its dominion over other cities of the island of Sicily. Dionysius being married, for his third wife, to a lady of Locri, and having great influence over the Italian Greek cities, was often called king of Sicily and Italy. According to the historian Diodorus, who lived four hundred years after, who was a Sicilian, and wrote a history of Dionysius, he was no tyrant in any unworthy sense of the word.

As general of the republic, now, without a guard and without any pomp, he superintended the business of the fortifications, the dockyards, and the armories; conversing familiarly with the artizans, and receiving those of superior merit at his table. Thus inciting a zeal and diligence of which even his enemies spoke with wonder; commanding general respect through mere superiority of character; and establishing a popularity such as Grecian history nowhere else exhibits, even in the great Pericles.

It is to be lamented that this power, so well exerted, should ever have been turned to a renewed war; but Dionysius believed that no security existed for the Sicilians until the Carthaginians should be expelled from Sicily, and he represented this to the assembled people who zealously voted to declare war. Dionysius perhaps would not have been guilty of any personal injustice to the Carthaginians, who were an ingenious and industrious people, many of whom were distributed in Sicily; but the Syracusans, without his orders, and probably against them, as soon as war was determined upon, acted towards them very injuriously.

Many Carthaginian traders, residing in Syracuse, had large property in their ware-houses; and many Carthaginian vessels richly laden, were in the harbor. Ware-houses were forced, vessels were boarded, and Carthaginian property, wherever found, was the prey of unprincipled rapacity. This violence of the Syracusans

In what sense was Dionysius a tyrant, and how was his authority extended?

How did Dionysius sustain the function of general of the republic of Syracuse?

Upon what pretence did Dionysius declare war against the Carthaginians?

After the declaration of war, how did the Sicilians treat the Carthaginians who resided among them?

was a signal for the other Grecian towns of Sicily ; and in many places the people, not confining themselves to robbery, treated the persons of the Carthaginian traders and residents with wanton and extreme cruelty.

B. C. 397. The Syracusans, according to custom, sent a herald formally to announce to the Carthaginian government the decree of the Syracusan people for war, proposing, as the only condition on which it might be avoided, the renunciation of all claim over Grecian towns in Sicily. This minister, notwithstanding the atrocious conduct of the Greeks, was received by the Carthaginian government as became the dignity of a civilized and great people. He was allowed to deliver the writing he bore to the executive magistrates, who regularly communicated the contents to the senate, and the popular assembly. Deliberation was held on the contents : the proposal was rejected, and the herald was dismissed.

B. C. 392. After the rejection of these proposals, the two powers went to war, and persevered in it for five years. This war was carried on with various success. Sometimes the Sicilians, and sometimes the Carthaginians prevailed. At the end of the five years, the Grecian towns were more united than ever before since the time of Gelon, and Dionysius had brought over to the Grecian interest the greater part of the Sicel tribes. Then the Carthaginian general, seeing the inutility of further conflict, sent proposals of peace to the Syracusans, and a treaty was concluded, which left Sicily nearly in the state in which it was before the war.

It has been told that southern Italy was called *Magna Grecia*, from the fact, that its coasts were settled by flourishing Greek colonies. Of these Rhegium, Locri, Crotona, Thurium and others, were independent states, but they were not secure against their neighbors. The country which they occupied was called *Lucania*, and its pri-

In what manner did the Sicilians declare war against the Carthaginians ?

What was the duration of the war, and how did it terminate ?

primitive inhabitants, the Lucanians, were not displeased when they saw the Greeks establishing themselves upon their shores. And when they afterwards saw towns built, lands cultivated, and orchards and vineyards, with all the comforts of civilization, they thought, like other barbarians, that the shortest and easiest way to procure the productions of labor, was to plunder those who possessed them.

Accordingly they carried on a perpetual predatory war against the Greek cities; and were forced to unite against the Lucanians. Rhegium alone was unfriendly to Dionysius. The enemies of Hermocrates had taken refuge there, and others who had the same hatred to Dionysius also formed there a considerable party. When Dionysius would have rebuilt Messena, after it was destroyed by the Carthaginians, the Rhegians, unwilling to have a flourishing city in their neighborhood on the other side of the strait, endeavored to prevent him, and no concert ever existed between them and Dionysius.

The other cities of Italy, except Crotona, were friendly to Dionysius; and when a civil war broke out among them, he assisted the people adverse to Rhegium, and so encompassed with his troops the united armies of the Rhegians and Crotoniats, that they surrendered. Being destitute of food and water they solicited terms, but Dionysius said he would make no conditions—that is, they must submit to him and ask no favor.

At this they hesitated; but toward evening, worn with hunger, and still more with thirst, they submitted themselves to his mercy. Being commanded to march in regular order down the hill, their numbers were ascertained, as they passed, to be more than ten thousand. When all were assembled at the bottom, Dionysius addressed them, and to their surprise scarcely less than to their joy, told them “that he should neither detain them prisoners nor require ransom—they were all free.”

This generosity, so superior to any thing heard of in his own, or reported of any former age, procured him at

What was the condition of the Italian Greeks at this time?

What was the disposition of the Regians towards the Sicilians?

Did Dionysius prevail against the Rhegians?

Did Dionysius enslave the Greek cities of Italy?

the time the credit justly due. Thanks the most cordial and sincere were profusely poured ; and golden crowns, often given to other conquerors by those for whom they conquered, were presented to Dionysius, with grateful hearts, by the conquered themselves. His generosity to individuals, he proceeded to follow up by liberality to their several cities, granting favorable terms of peace, without an attempt to deprive them of their independence.

B. C. 385. The Rhegians, however, were not reconciled, and as they kept up their hostility, Dionysius besieged Rhegium, and the place held out eleven months. The miseries of a besieged city were severely felt by the inhabitants. All the provisions were consumed. No sum of money could buy the least article of food, and the besieged were reduced to the last distress. At length worn out, they surrendered to the mercy of the conqueror.

In number more than six thousand, they were sent prisoners to Syracuse ; but not, as former prisoners, condemned to perish by slow torments in the stone quarries, all were allowed to redeem themselves at the price of a mina, (about \$12) each. Those unable to raise so small a sum, little able to find an honest livelihood in freedom, where hire for labor was rare, were sold to slavery. Phyto,—who commanded during the siege, was alone reserved for a severer fate. It is said that Dionysius caused him to be thrown by one of his military engines into the sea.

The manner in which Phyto is said to have been put to death is improbable—because Dionysius was generally humane, and he wished to gain the good will of those he subdued, and to command the respect of his soldiers, who sometimes mutinied. Cruelty was more common among the Greek *people*, who ordered every thing in their democracies, than in the magistrates or military commanders. The thirty tyrants of Athens were cruel and unjust, but generally the magistrates were only unjust to please the ignorant and unmerciful. It has been shown frequently that they banished the most

How did the Rhegians suffer during the siege of their city ?

How did Dionysius treat the Rhegians ?

Is it probable that Dionysius displayed great cruelty towards Phyto ?

virtuous of their chiefs, and they killed the wisest of philosophers. They had little forbearance towards abusers of power, except it were themselves.

B. C. 485. The next and most important achievement of Dionysius, was the destruction of the Tuscan pirates. Northern, as well as southern Italy was partly occupied by Greeks. Some of the people of the former country were called Tuscans, and they followed piracy so as to be very injurious to the traders of Syracuse, whose vessels they often seized and robbed, but Dionysius put an end to their depredations. He also planted colonies in Italy, and carried on commerce with Illyricum. He had now united under his command the Sicilian and Italian Greeks, repressed the might of Carthage, made Syracuse the first city of the Grecian name, and prepared the way for the enjoyment of a tranquil and prosperous state, and a peaceful old age.

During sixteen years Dionysius, no longer disturbed by foreign or domestic enemies, turned his attention principally to the improvement of the city of Syracuse. Dionysius was fond of literature and literary society. He invited men of talents to Syracuse, and treated them with respect. There is a story that he sold the philosopher Plato for a slave, which is not very probable. He delighted particularly in poetry, and was himself a poet. The weakness of his character seems to have been, like that of the great Themistocles, vanity and ostentation. Like his predecessor in command, Hieron, he sent chariots to the Olympian games.

Two anecdotes often related of Dionysius deserve a place here.—Damon and Pythias were sworn friends: one of them had been condemned to death for conspiring against the tyrant, but was allowed to go a distance to settle his affairs, on condition that the other should remain in confinement in his stead. The day of execution arrived before his return.

According to agreement, his friend was led out to be executed, and the executioner was preparing to perform

What was the extent of the power of Dionysius B. C. 385?

What were the effects of the administration of Dionysius?

Was Dionysius fond of literature?

What is related of Damon and Pythias?

his fatal duty, when the other was seen hurrying forward with the utmost speed, anxious only to redeem his promise and to save his innocent friend. It is highly honorable to Dionysius, that he not only pardoned the culprit, but admitted both to a share of his friendship.

The other, illustrates the uneasiness of precarious grandeur.—Damocles, one of his courtiers, expressed his envy at the happiness enjoyed by Dionysius. The tyrant, as if to let him know the real value of his enjoyments, ordered him to be treated in every respect like himself. But while Damocles was reclining on a couch, attended by all the ministers of luxury, he observed a drawn sword suspended over his head by a single thread. All his luxuries now lost their relish: he thought of nothing but the sword, and prayed his master to be released at once from a situation of greatness so dangerous.

Mr. Mitford says, the fact was probably this. If, in conversation at table, Dionysius only said, "Could you, Damocles, enjoy the most delicious feast, in the most engaging company, with a sword suspended over your head by a single horse-hair?" the foundation would be abundant for the ingenious story which has been transmitted to posterity.

One of the Latin authors has given the following character of Dionysius. "Dionysius," he says, "was among the princes known to history most eminent for the glory of their actions; a brave soldier, an able general, and, what is rarely found in a tyrant, above the temptations of lust, luxury, avarice, and every other vice, except the thirst of sovereign power, which led him to cruelty. In his constant purpose of strengthening his authority, he spared the life of none whom he suspected of plotting against him. Nevertheless the tyranny which he acquired by his virtue and bravery, he retained with extraordinary felicity, and died B. C. 366, aged sixty-three years, leaving behind him a flourishing kingdom."

What is the story of Damocles, and how explained?

What character did a Roman historian give of Dionysius?

CHAP. XXXV.

DIONYSIUS THE YOUNGER.—DION.

It will be remembered that Dionysius was no hereditary sovereign—that the government of Syracuse, like that of other Greek cities was democratic—that it was a custom of the Greeks to make the general of their armies a chief magistrate also—that Dionysius held his power by favor of the people—and that he was called King, because the times in which he lived permitted him to exercise extraordinary power, and that power, during thirty-eight years, was turned to the aggrandizement and defence of Syracuse.

On the death of Dionysius, three candidates for the succession appeared. An assembly of the people, was to determine who should take his place. The son of the late king, commonly called Dionysius the younger, also a grandson, by his mother, of Hipparinus; Dion, a son of Hipparinus; and Heracliedes, an officer of the army, the second in command, were the individuals to whom the public eye was turned. Without pre-eminent talents no particular objection could be made against Dionysius, and the people therefore conferred upon him the authority held by his father. For eleven years, Dionysius governed in a manner which the preceding years had marked out for him, but discontents, that he had not ability to foresee nor to remedy, nevertheless grew up in Syracuse.

Dion and Heracliedes equally aspired to govern, and the former took measures to ingratiate himself with the people, and moreover wrote letters to the Carthaginian governors, asking assistance from them in opposition to Dionysius.—Dionysius intercepted these letters, and immediately banished Dion, who fixed upon Corinth as the place of his residence. Dionysius acted generously by Dion, for he received his wife and children into his house,

In what manner did Dionysius hold his power?

Who succeeded Dionysius the elder?

Who endeavored to supplant Dionysius, and how did he suc...

treated them with respect, and remitted to him his fortune, so that in banishment he was enabled to live in a style of princely magnificence.

Dion was not satisfied to live in exile—he held some communication with the Carthaginian governor of Agrigentum, and Dionysius got intelligence of it. The friend and counsellor of Dionysius was Philistus, a judicious and upright man, who had been the friend of his father. Hearing that Dion was making interest with the Italian Greeks, Dionysius and his friend Philistus went thither to frustrate his plans. In the mean time Dion had landed in Sicily, and gathered twenty thousand troops, with which he proceeded to Syracuse, and entered the city without opposition.

B. C. 358. The Syracusans who regarded Dion not unfavorably, and were indifferent to Dionysius, who was not possessed of any extraordinary virtues or abilities, were not averse to a change of rulers, and readily conferred upon him the supreme dignity. Heraclides was not disposed to be excluded from power, and upon him was bestowed the command of the fleet. Dionysius made some resistance, but his opposition was unavailing, and he withdrew into Italy. Philistus was made prisoner in a naval battle, and though he was eighty years of age, was treated with all manner of indignity, and at length killed, and his dishonored corpse cast into a stone quarry.

From this time, though Dion professed to give liberty to Syracuse, he failed to engage the affections of the people. He and Heraclides could not reconcile their different pretensions, and at length Dion procured Heraclides to be assassinated. Thenceforward he neither enjoyed tranquillity of conscience nor respect of his fellow citizens. For four years he maintained a precarious power, being assisted in the administration by Callippus, an Athenian; but neither Dion nor his minister were beloved by the Syracusans, and the latter meditated the murder of the Syracusan general.

Did Dion remain satisfied in Corinth?

Was Dion successful in Syracuse, and how did the Syracusans treat Philistus?

Did Dion enjoy the power he had gained?

B. C. 352. With Callippus certain conspirators agreed to take the life of Dion. The latter, like

Dionysius the elder, was allowed a guard for the defence of his person; but either they did not sufficiently love him to exert a vigilant care for his safety, or they were utterly unsuspicious of the insecurity of his condition, or they left him exposed to assassination. One day, imagining himself in safety, Dion was at home with his family, when a few Zacynthian soldiers, who were hired for the purpose, went to his house quite unarmed, and requested permission to speak with him. The servants, perfectly unsuspicious, led them to their master's apartment. A Syracusan, named Lycon, was stationed on the outside of the house, and when the assassins were ready for their atrocious work, handed to one of them, through the window, a sword, with which they executed the murder of Dion. He was in his fifty-first year.

B. C. 344. Of five or six years that followed, nothing is recorded but increase of confusion and misery, which is thus described by Plutarch: "Syracuse, under no settled government, but, among many competitors for the sovereignty, passing continually from tyrant to tyrant, became, through excess of misery, almost a desert. Of the rest of Grecian Sicily, through unceasing hostilities, part was absolutely depopulated and waste. The population of almost every town, which had a remaining population, was contaminated by a mixture of barbarians and mercenary soldiers, who, for want of regular pay, were driven to any venture for subsistence."

"While Syracuse and most of the Grecian part of Sicily were in this wretched situation, the Italian towns seem to have remained nearly in the state of regular government and prosperity in which the elder Dionysius left them. There, on his expulsion from Syracuse, the younger Dionysius had found an advantageous asylum. Locri, his mother's native city, was mostly his residence. Little disposed to activity, and little troubled by ambition, he would perhaps there have passed the remainder

What was the end of Dion?

What was the state of Sicily subsequently to the death of Dion?

What happened to Dionysius the younger?

of his days, if a party in Syracuse had not, for want of a more able man, recalled him from banishment, and reinstated him in the supreme command. "Callippus, driven to wander with his mercenaries in quest of new fortune, after an unsuccessful attempt upon Messena, made himself master of Rhegium, but soon perished there by assassination.

After the return of Dionysius to Syracuse, it does not appear that he acted with more energy than during his former administration. As the successor of his father, he found Syracuse flourishing, and did nothing to diminish its prosperity; as the successor of Dion he found disorder, and reduced power in the state, and he was too fond of his own ease to apply himself to the remedy of existing evils, or the recovery of forfeited dominion.

Not long after the restoration of Dionysius, the Carthaginians prepared a force to attack Entella, a settlement of Campanians in Sicily, who ravaged the neighboring territory of the Carthaginians. The Sicilian Greeks were alarmed at these preparations of Carthage. They might only be designed to subdue the Campanians, but it was not improbable that a powerful Carthaginian fleet would attack their harbors, or that Carthaginian armies would assault their cities. The Syracusans felt themselves almost defenceless in their impoverished state; and under a feeble government, it seemed to them expedient to call a leader and defender from Greece.

Syracuse was originally a Corinthian colony, and to Corinth therefore a party in Syracuse looked for a man capable of aiding them in this emergency. Corinth was at this time divided by factions. Timochares, a citizen of high rank in Corinth, opposed himself to the popular party, and was himself opposed by his brother Timoleon. Timoleon could not dissuade nor conciliate Timochares.

What retribution overtook Callippus?

Did Dionysius the younger, exhibit any talent for government after his restoration to Syracuse?

What event made it expedient to have a vigorous leader in Syracuse?

By what act is the character of Timoleon sullied?

Both were equally determined, and Timoleon took upon himself to assassinate Timochares. Thus stained with a brother's blood, the character of Timoleon cannot be defended on the score of humanity.

The party which invited Timoleon to Syracuse was too small to procure his admission there, but the discord of the Sicilian Greeks, made it desirable that some new authority should re-establish civil order in the country. Three cities, Syracuse, Leontium, and Tauromenium, were equally adverse to each other, and Andromachus, the chief of Tauromenium, was anxious for the arrival of Timoleon, that he might forward his views. Timoleon obtained a few ships from Corinth, and seven hundred men to engage in his enterprise. If a whole people had invited him to their assistance, his generosity might be admired, but as he went in arms, and was as much opposed as desired by the Sicilians, he cannot be extolled for motives more elevated than the ordinary love of power.

B. C. 341. The Leontines and Tauromenians attacked Syracuse, and actually possessed themselves of two portions of it. Dionysius, with his adherents fortified himself in the other division, but after holding out about a year, he and the other occupants, surrendered to Timoleon, who, when he landed in Sicily, drew many adherents to his standard. Timoleon exercised considerable liberality, or properly, tolerable humanity, to Dionysius, whom he suffered to depart peaceably from Syracuse.

He was allowed to retire in a single galley with some of his treasures to Corinth, where he spent the rest of his life in obscurity, never again making any attempt to regain the situation he had lost. It is even said that he was reduced to such a state of poverty as to be under the necessity of opening a school in order to procure the means of subsistence.

This fact, if it be true, shows the meanness of the Syracusans. It was their duty to Dionysius, whom they

Were the Sicilian cities in a state of concord when Timoleon landed in Sicily?

Why did Dionysius surrender, and how was he treated?

Whither was Dionysius exiled, and how was he provided for?

had long voluntarily treated as the head of their government, to afford him in his exile a respectable provision; and that, in their neglect of his claims and wants, he cheerfully and usefully labored for his own livelihood, is an honorable proof of his humility, and dignified submission to ill-fortune.

One anecdote told of him while in adversity is highly creditable to him. On being foolishly reproached with having learned men and philosophers always about him while in prosperity; and being asked by way of insult, "Of what use the lessons of Plato had been to him?" "Can you think," replied he, "that I have derived no benefit from Plato, when you see me bear misfortune as I do?" The love of learning, and veneration for wise men, and a mind subjected to the best uses of adversity seem to have distinguished Dionysius the younger, and are traits worthy of respect and imitation.

Timoleon was an able politician, but the blood-guiltiness in which he commenced his public conduct appears to have been a part of his system. He found Sicily in great confusion, nor did he often use conciliatory measures to produce tranquillity. It is true he introduced new settlers into a depopulated and impoverished country. He distributed lands and other property so as to recover their value, and to make them useful; but in correcting old abuses he was not sparing of the sufferings he inflicted.

B. C. 337. When he had defeated the Carthaginians, he punished with excessive severity those who had aided them—And they who acted thus, were independent states, and not properly under Syracusan domination. When Timoleon brought Leontium to unconditional submission, Icetes, the chief of Leontium, and his general, and the son of Icetes, were both put to death by his orders. The tragedy did not end so. The wives and daughters of those unfortunate men were brought, like their husbands and fathers, to the executioner.

But Timoleon's measures were sometimes beneficent—calculated to produce lasting quiet and prosperity to

Did Dionysius exhibit an edifying example of patience in adversity?
Was the policy of Timoleon wholly praiseworthy?

By what acts of cruelty is the memory of Timoleon stigmatized?

the state. The regulations which he made in Sicily, gained him the respect and gratitude of the people, and though he became blind, he never lost their affections. As long as he lived he was treated with honor, and when he died his memory was held in lasting veneration by the Sicilian Greeks.

CHAP. XXXVI.

MACEDONIA—ARCHELAUS—PHILIP OF MACEDON.

NORTH of Thessaly, bordered by the Egean and Thrace on the east, by Illyria west, and by Mæsia and other countries, inhabited by barbarous tribes, on the north, lay the country of Macedonia. It has several times been mentioned in this history. The Macedonians were an inland people, less improved than the maritime states of Greece, but not therefore barbarous. The civilized Macedonians must have had the same origin as the other Greeks. Their speech was Grecian, their manners were Grecian, and their religion was Grecian. The government of Macedonia seems to have been what we now style, *a limited monarchy*. From time immemorial the king of Macedonia was an hereditary monarch.

The principal neighbors of the Macedonians were barbarians of interior countries, and they were therefore exposed to a predatory border warfare, which it required perpetual vigilance to resist. The government of the frontier provinces was assigned to princes of the royal family, who were placed in a dangerous position, as they were constantly exposed to incursions of their enemies, and always, necessarily in expectation of attack. The subordinate princes often disagreed concerning the succession to the throne, and consequently fell into wars among themselves, concerning their respective claims.

Did the policy of Timoleon result in the prosperity of Sicily ?

What was the situation of Macedonia ?

What was the origin of the Macedonians, and how differed they from other Greeks ?

What was the government of Macedonia ?

It will be remembered, that the Greek towns on the Macedonian coast, and those of Chalcidice and Hellespontine Thrace, were rich and powerful; sometimes independent, and sometimes paying tribute to Athens: sometimes opposing her enemies, and sometimes resisting her exactions. The king of Macedonia had no enmity to these towns. He saw them without being disturbed by the sight, grow up in prosperity in his territory or near it, and it may be, that in them the Macedonians sold the produce of their soil, and from them acquired arts and useful knowledge.

Leaving their coasts for the most part to the occupation of colonists, the Macedonians seem to have been almost exclusively a nation of hunters and husbandmen. These people had no fortified or walled towns, but lived in scattered villages, subsisting upon the growth of their lands, and warmly attached to their homes, their country, and their government. A few coasters assembled in towns, and engaged in *navigation*—which was either honest traffic by sea, or piracy—the latter, by them, considered not disgraceful. Pydna was the chief of these maritime towns.

Of the Macedonian kings, the one most fitted to exalt a nation, was Archelaus, a contemporary of Thucydides, whose merits were recorded by that historian. Archelaus, with talents formed for war, was wiser than contemporary princes—his delight was rather in the arts of peace. He was aware that his kingdom needed improvement, not increase of territory—To carry on peaceful commerce, to erect comfortable habitations for the laboring classes, and to adorn those of the rich with the fine arts—To refine the rude manners of the lower classes, and imbue the higher with the sciences, and true wisdom, he knew would be to secure the most important interests of his subjects. Such was the ample scope of his projects for their welfare. After a short and beneficent reign of fourteen years, Archelaus was cut off by a violent death

What was the state of the Macedonian frontier, and how were the provinces governed?

What connexion had Macedonia with the neighboring colonial cities?

What were the means by which Archelaus aimed to improve his
dom?

—whether by accident or conspiracy is now unknown. This event happened in the same year in which Socrates was so unjustly removed from the world.

B. C. 370. Who immediately succeeded to Archelaus is uncertain, but thirty years after died Amyntas, king of Macedonia, after a beneficial reign of twenty-four years. He left three sons,—Alexander, then of man's estate, and two boys, Perdikkas and Philip. Different princes contended for the throne, but Alexander succeeded his father though he was soon after assassinated. The kingdom was then divided between different claimants for the crown. At this juncture Eurydice, the widow of Amyntas, exhibited a becoming and heroic concern for the rights of her children.

B. C. 369. It cannot be forgotten that the Chalcidean towns required the presence of an Athenian fleet on their coasts, sometimes to protect, and sometimes to compel them to submission to Athens. Iphicrates, one of the ablest of the Athenian commanders had held this station during the life of Amyntas, and the Macedonian king had cultivated his friendship. Iphicrates held this command, when the youthful Alexander was murdered, and when his kingdom, in consequence of his untimely death, was rent with the contests of those who aspired to the throne.

Eurydice, in her anxiety for her unfortunate family, applied to Iphicrates. She requested that he would grant her an interview at Pella, and accordingly he went thither. Their interview is described by Æschines, an Athenian orator, who afterwards went to Macedonia as ambassador from Athens. Iphicrates on that occasion repaired to the *chamber of audience*—the apartment where foreigners were received by kings or queens, and where they hear whatever the stranger, or the sovereign have to communicate, and there he was received by Eurydice.

When was his useful life terminated?

Who was the successor of Amyntas, king of Macedon, and how long did he reign?

What circumstances would be likely to produce some intercourse between the king of Macedonia and the Athenian Admiral?

To whom, in her affliction, did the queen-mother of Macedonia apply?

The queen mother entered the room, leading in each hand her two sons. She introduced Perdiccas to Iphicrates as the king of Macedonia. Philip, the younger, she seated upon his knee. "My husband," said she, addressing Iphicrates, "valued you as a son.—The forefathers of these children, honored the Athenian people, whose distinguished officer you are.—Between his kingdom and the Athenians, Amyntas desired to establish a useful and happy intercourse. Surely then the respect of their lost father will recommend his injured children to your friendship, and to the protection of your country."

Iphicrates was struck with this pathetic address, and perhaps he was disposed to do justice, and believed that the claim of young Perdiccas was the proper one. He therefore compelled Pausanias, the prince, who had formerly endeavored to supplant him, to yield to Perdiccas, whose government was established under the regency of his half-brother Ptolemy. This government was not very happy, disputes concerning the claims of Perdiccas distracted Macedonia; and the Illyrians, a people whose territory bordered Macedonia on the west, made frequent irruptions into the country. Perdiccas, when he arrived at maturity, undertook to repel these invaders, and he was thus defeated and slain.

B. C. 360. By this event the Macedonian crown devolved to Philip, the youngest son of Amyntas. Philip had been educated in Greece Proper. Contemporary writers do not speak of this circumstance, but Plutarch, who lived more than four centuries after Philip, says that Pelopidas took him and certain other Macedonian youths to that country. Here Philip learned the laws, and perhaps some of the literature and philosophy of Greece. If he was acquainted with Epaminondas, he acquired from him a love of war and conquest, or if not from him, he imbibed from some other source, the thirst of extensive dominion.

In what manner did Eurydice commend her children to Iphicrates?

What became of Perdiccas?

When did Philip succeed his brother, and what had been his education?

This young prince, previously to his brother's death, had returned to Macedonia, and had been made chief of one of those principalities into which the Macedonian kingdom was divided. There it is supposed he exhibited his talent for government, and military discipline. The first care of Philip, after he had been placed in this high station, was to gain the favor of the people. He next directed his attention to form and discipline the army, which he also accomplished so effectually, that the band which he took the greatest care in training, and which is known by the name of the Macedonian Phalanx, was for many years a model for military discipline.

The Macedonian phalanx was composed of a body of many thousand men, selected with great care, and all heavily armed soldiers. They were drawn up in lines of one thousand men each. When the phalanx advanced to the attack, the men of the front rank presented their pikes with the points levelled at the breasts of the enemy; the second rank presented theirs over the shoulders of the first, the third over the shoulders of the second, and so on through the whole of the sixteen, so that when the men of the first or second, or even of the third rank were killed, those who followed were ready to supply their places. Such was the Macedonian phalanx, as trained by Philip.

When Philip succeeded his brother, his country was invaded by the Illyrians, and soon after by the Pæonians. Pæonia was a northern province of Macedonia; the Thracians also attacked the Macedonians, and the Athenians aided one of the competitors for the throne—these were Pausanias and Argæus. The former was the same whom Iphicrates had compelled to resign to Perdiccas. Before three summers had elapsed all these enemies were vanquished or reconciled by Philip.

Philip owed much of his success to his manners as well as to the uncommon energy of his mind. In different parts of his kingdom he called together assemblies of

What were the circumstances of Philip's accession to the crown of Macedonia?

What was the Macedonian Phalanx?

Who were the enemies of Philip?

How did Philip secure his power?

the people, and by his affability and his eloquence, won their affection and confidence. When he defeated a foe he did not abuse his power. After the Pæonians had come to terms, Philip made their chiefs presents, and told them to go peaceably to their homes.

When Argæus appeared before the walls of the city of Edessa, the ancient capital of Macedonia, he was killed, and the Athenians who supported him were compelled to surrender to Philip's forces. Philip immediately gave unbought liberty to the Athenians, and leaving them their property, provided conveyance for them to Athens. Macedonian troops held the city of Amphipolis, a favorite possession of the Athenians. That city he liberated, declaring it should be free and independent.

B. C. 359. It must be regretted that the generosity shown by Philip to the Athenians, was not requited by a similar conduct on their part. The Chalcidian towns, at this time, were united under Olynthus, and paid no tribute to Athens. The Macedonian king had no other sea-port than Pydna, and the Olynthians trespassed so much on his eastern frontier, that Philip resolved to punish them. The Athenians concurring with him, furnished a fleet, while the Macedonians afforded an army with which they designed to subdue the Chalcidian cities.

Potidea and Torone were important places. From Potidea the communication of the western country with Olynthus was carried on over land. Torone lay at the entrance of the Toronaic gulf, and Olynthus at the head. If land-carriage should be stopped at Potidea, and ships at Torone, there was no approach to Olynthus, consequently the trade of that city, and its wealth and prosperity would be destroyed. Olynthus was now unable to protect the smaller Chalcidian towns, to carry on a profitable trade with them, or to support them in refusing tribute to Grecian states. If Olynthus could no longer defend these towns, they must submit to Athens.

By the help of Philip, Potidea and Torone were re-

In what manner did he treat the Athenians at Edessa?

In what enterprise did the Athenians join Philip?

What towns commanded passages to Olynthus, and how was the power of that city circumscribed?

duced. An Athenian garrison was stationed in both, and Olynthus ceased to be a formidable enemy to Macedonia. Methone, in Macedonia, already belonged to the Athenians. Utterly regardless of their obligations to Philip, the Athenian fleet went to Pydna, and there represented to the people, that independence of Macedonia, and alliance with Athens, would be most advantageous to them, and that they ought to sever themselves from their Macedonian connexion. The Pydneans listened to these counsels, and submitted to them. Philip was injured and offended, by the loss of Pydna, though it would not seem that he was much exasperated by this treatment.—He sent ambassadors to Athens to make complaint, and demand redress, but he obtained none, and it does not appear that he took measures of retaliation at that time.

B. C. 358. The diminished power of Lacedæmon, and the aggressions of Thebes beyond the Attic territory, left Athens without Grecian foes, and after the victories of Conon her prosperity revived. The navy was powerful, and all the Greek islands were tributary, though the Ionian towns were still subject to Persia, and the Chersonesian to Thrace. A considerable part of Chalcidice was again subject to Athens. This flourishing condition was somewhat shaken by the confederacy of Rhodes, Chios, Cos, and Byzantium, which collectively declared, "They were resolved to protect their shipping and their cities with their own fleet; and wanting nothing from the Athenians, they should, of course, pay them no more tribute."

This was the very use of the Athenian navy.—To build ships, to fit them out, and to manage them, employed large numbers of men, and all these were paid and supported by the tributary cities, for the Athenian navy protected them from pirates, and from rival states. The Athenians were excessively angry against the Byzantines and

By what aggression did the Athenians provoke Philip, and how did he treat them in consequence?

What were the circumstances of Athens B. C. 358?

Of what use to Athens was her navy?

the islanders; and they called this declaration of their independence *rebellion*, and threatened to punish it.—At the same time Eubœa, that large and productive island, rebelled, and the Thebans assisted the islanders against Athens. The Athenians valued Eubœa above all other possessions. It was fruitful, and near their territory, and they were alarmed and vexed at the loss of it.

At this time, one of the ablest commanders of Athens was Timotheus, and he had much authority over the public mind. His address to the Athenians, at this juncture, shows the energy of his character. Though he was generally diffident, the emergency called forth his feelings, so that he involuntarily poured them forth.—Mounting the bema, he exclaimed, “What! are the Thebans in the island, and is there a question what shall be done?—Will you not cover the sea with your ships?—Will you not instantly break up this assembly, hasten to Piræus, and go on board?”

An adequate force under Timotheus soon reduced Eubœa, and the Bœotians withdrew from that island. The Athenians might immediately have prosecuted the punishment of their allied enemy, if their attention had not been called another way. Philip and the Athenians had agreed that Amphipolis should be independent, but the Athenians did not adhere to that engagement, and in no long time sent a fleet against Amphipolis. The Amphipolitans thought it best not to attempt hostilities, made terms and submitted.

While the Athenians were celebrating in public festivities the late victory of Timotheus over Eubœa, intelligence arrived that Philip and the Olynthians had been reconciled, and were proceeding against Amphipolis—equally desirous to expel the faithless Athenians from their neighborhood. Without waiting for the Athenians to prevent him, Philip took Amphipolis, which afterwards became to him a valuable possession on account of the gold mines in its neighborhood,

He next delivered Potidea from the Athenian garrison

On what occasion did Timotheus address the Athenians?

Did the Athenians keep their engagements in respect to Amphipolis?

What intelligence came to the Athenians as they were celebrating a victory?

and placed it under protection of Olynthus, and recovered Pydna to his own dominions. Philip also took the town of Crenidæ, lying east of Amphipolis, and changed its name to Philippi. It was to the inhabitants of this town that St. Paul, many years afterwards, wrote one of the letters or epistles, which are to be found in the New Testament.

Philip exhibited the same generosity to the Athenian prisoners taken in the Potidean garrison, that he had done on a former occasion. The Athenians were now utterly dispossessed of Thracian dominions, and they vainly attempted to recover the Chersonese. In their war with the confederates, they were equally successful. In this war Timotheus and Iphicrates held a high command, but so dissatisfied were the Athenians with the result of their enterprises, that they brought them to a public trial for misconduct.

Iphicrates was acquitted, but Timotheus was fined about \$80,000. Unable to pay so large a sum, the son of Conon passed his old age in Chalcis in Eubœa. He was one of the most blameless and able men of his time. He had been in the public service many years, and during his command in the fleet had brought seventy-five cities under tribute to Athens. The warlike character of the Athenians was essentially altered. They had the same avidity for conquest as ever, and greater need of money. The public treasure was largely expended in spectacles—theatrical exhibitions, and religious pageants. These the people delighted in, and constantly resorted to without cost to themselves. As they hated labor, and avoided it as much as possible, they could not well afford to give up the spoils plundered by their fleet and army—Still they had little disposition to serve in either.

Thus they fell upon the expedient of employing mercenaries—hired troops—barbarians who cared less for the service than the pay. In this way a leader of ability had not men at his command, well inclined to discipline or fidelity, and when he acted against defenders of their

What conquests did Philip make at this time ?

Did the Athenians prevail against the confederates ?

Under what circumstances did Timotheus spend his old age ?

How was the warlike character of the Athenians altered ?

own rights, as Iphicrates and Timotheus against the islanders, they might expect to be defeated.

B. C. 356. Isocrates the orator, was one of the ablest men of that time, though in a private station. He seems in his public discourses to have been a moral teacher as well as a political adviser of the Athenian people. He counselled them to make peace with the confederates, which they did. From his oration on Peace, the following extracts have been made. They allude to the dissoluteness of manners, and the want of principle which then prevailed in Athens.

"The decrees just made concerning peace," he says, "will avail nothing, unless a general reformation follow. Peace should be made, not with Chians, Rhodians, Coans, and Byzantines only, but with all mankind—Were we just to others we should leave them their independence. We should neither make war upon the Chersonese, nor upon Amphipolis. When they see us never contented with what we possess, and grasping at what does not belong to us, they are reasonably afraid of our rapacity.

"Better ways of increasing our wealth are open to us. Colonies might be established in many parts. More respect will follow honest industry than can attend the successes of hired troops. It should be our care not only to *make* peace, but to maintain it. But this will never be, till we prefer quiet to disturbance; justice to injustice; the care of our own property to the seizure of other men's.—Till we choose such men for our rulers, as we would for our friends, and till we treat our allies with undissembled truth, and keep our engagements with them.

"It may be asked," he proceeded, "with all our mismanagement, how we exist?—I answer, it is because our adversaries are no wiser than we are. They endeavor to overreach us, and we try to outwit them. Thus we are balanced."—And he concluded nearly as follows: "Our greatest folly is a pretended empire over the Egean

Why might they look for defeat in their wars?

Who appears to have admonished the Athenians of their faults at this time?

What liberal principles did Isocrates inculcate?

What better course did Isocrates teach?

islands, denying to every people of every shore the liberty to launch a ship upon the sea, and stopping every vessel that floats for the peaceful purpose of commerce, till they have paid us tribute for permission to transact their own affairs. This should be wholly given up, for it is neither just, nor desirable, nor possible, to prosper in controlling, and interrupting, and abusing other men."

Whether this admonition enlightened the mind of the Athenians is not recorded. It is not the first reproof of their national selfishness mentioned in history, and might have led them to the better policy of regulating their public measures by the rights of others rather than by their own greedy desires, and extravagant habits of pleasure and expense.

CHAP. XXXVII.

AMPHICTYONS—PHOCIAN WAR.

Among the ancient institutions of Greece was the Amphictyonic Council. But whatever was the function of this council originally, it does not appear to have exerted any constant influence in the affairs of Greece, for it is rarely mentioned in history. Twelve states, principally of Upper Greece, sent deputies to the council, but whether it held its meetings through all the confusion of ages is not known. In the time of Philip however, the Amphictyons are mentioned as taking cognizance of the affairs of Greece.

In Upper Greece, at the northern extremity of Eubœa, the waters of the Egean form two gulfs, and project into the continent. The more northern was the Pelasgic gulf, and the southern the Malian. The Pelasgic gulf was surrounded by Thessaly; and the Malian was bordered by Thessaly, Phocis, and the country of the Opun-

In what particular instance did Isocrates reprove the selfish policy of the Athenians?

What might the admonition of Isocrates inculcate?

Is the history of the Amphictyonic council completely preserved to the present time?

What were the geographical limits of Phocis?

land, the matter was discussed, but the people generally were too indifferent to the superstitions of the time, or they were too humane to inflict misery upon men, who had in fact committed no crime.

The Phocians, for cultivating a small territory, indispensable to their subsistence, now saw themselves objects of general abhorrence. They were brave men and good soldiers, but how could they resist all Greece?—*Great men are those who can lead the minds of others, and by the influence and authority of one, do much good or evil to multitudes.* In the troubles of a country, the deliverer is one who seeks least his own benefit, and regards most the welfare of the numbers who may suffer with him. A man of sufficient generosity and ability to lead their armies, and encourage their alarmed and sinking hearts, appeared among the Phocians, in the person of Philomelus, a respectable citizen of the country.

Before an army could be collected, or any effective measures resolved upon, a congress of deputies of the Phocian cities assembled, and these Philomelus addressed to this effect. “The Amphictyons,” said he, “have taken upon themselves both to accuse and to persecute us, and it is our duty to resist them.—To vindicate ourselves, for we have done no wrong; and to refuse payment of unjust fine, which indeed we cannot pay, are equally our duty. The Cirrhæan land never was *devoted*. We committed no crime when we drew from it our subsistence. It is we who have *received* not *committed* injustice. The Amphictyons have transgressed the limits of their authority, and it becomes us to maintain our rights and our innocence against our oppressors.—Confide your cause to me,” he concluded, “and I trust the just gods will bestow a blessing on our efforts.”

On another occasion Philomelus declared, that though he disputed the supremacy of the Amphictyons, he revered the religion of his country. Having seized the

Did the Greek states generally take up the accusation against the Phocians?

What was the state of defence in Phocis?

What qualities constitute the deliverer of distressed states, and who was Philomelus?

What counsel did Philomelus give the Phocians?

temple, and holding it under guard, he said that, ' Under the superintendency of the Phocian state, the temple, its ministers, and the treasures placed in sacred deposit there, should be zealously and religiously protected.' This honest intention was adhered to by Philomelus, but after his death, his successors were less scrupulous. They broke open the treasury, and applied its riches to the payment of troops. This gave some color of crime against which the enemy could proceed.

The Amphictyons did not confine their punishments to Phocis, but they imposed a fine upon Lacedæmon for the crime, as they alleged, of seizing the Theban citadel, which the Thebans under Epaminondas, long before, had sufficiently punished. Philomelus applied for aid to Archidamus, the son of king Agesilaus, and he treated his request with kindness; though humbled as Lacedæmon was, he could not do him much good. The Thebans, Thessalians, and others, led an army into Phocis, and a certain number of Achæians from Peloponnesus, went to the assistance of Philomelus.

B. C. 353. For three years the misfortunes and successes of the Phocians were alternate. Philomelus was killed, and his brothers, Onomarchus and Phayllus, succeeded in the command. In the third year of the war, Onomarchus led his army into Thessaly.—That country as formerly, was divided into parties under different leaders. Those against whom the vengeance of the Phocian general was particularly directed, asked assistance against the invaders from Philip of Macedonia. In the course of the Sacred war, as it was called, the successors of Philomelus made use of the treasures of Delphi, to pay their troops, and that was accounted, all over Greece, as an execrable robbery, and highly deserving of punishment.

Did Philomelus or his successors expend the sacred treasure?

What states engaged in the sacred war?

What became of Philomelus and his brothers, and how was the sacred war supported?

How long was the Phocian war continued, and how concluded?

In time, the different states of Greece became weary of prosecuting the war against the unfortunate Phocians. Athens indeed, under Chares, a leading man of that time, took up their cause, but it was that they might co-operate with him against the Thessalians. Ten years after the commencement of this war, misnamed *religious*, it was terminated. How, the following extract from a letter of Philip of Macedonia, will show ; and it will also show the form in which a letter of public concern among the ancient Greeks was written.

“The king of the Macedonians, Philip, to the Athenian council and people greeting : Know that we have passed Thermopylæ, and subdued Phocis : that we have placed garrisons in the towns that voluntarily submitted, and that, having taken by force those that resisted, we have destroyed them, and reduced the people to slavery.” The destruction which Philip mentions was deplorable, and has been thus described. Near the depopulated towns, the aged, the infirm, and their children, were seen wandering about in want, or lying down to die in their fields—sons, husbands, and fathers, had been driven away from protecting these their dependants, and were either sold to slavery, or became fugitives in foreign countries. After the council which decreed these enormities had finished their deliberations, Philip offered sacrifices, and returned thanks to the gods.

In the preceding narrative the progress of Philip's conquests has been shown, and heretofore he has proceeded upon better principles than conquerors generally. The enemies he conquered were the invaders of his frontier, or the internal disturbers of his kingdom. Thus far he only made war to secure peace ; and he established his dominion from the Egean sea to the Adriatic. When he led an army into Thessaly, he was called thither to settle disturbances. It was better for him to possess and govern that country, than for it to be ravaged continually by hostile native armies. The Phocians, though they were injured in the commencement of the sacred war,

What letter did Philip write the Athenians, and how did the sacred war terminate ?

Does it appear that Philip of Macedon was actuated by the worst of motives ?

afterwards provoked their stronger neighbors, by certain retaliatory violences; and though Philip cannot be justified for his severe treatment of them, they had made themselves liable to such punishment.

During the sacred war the Athenians had assisted the Phocians, and were friendly to that party in Thessaly which Philip marched against. They had also taken Pydna in a dishonorable manner; and when Philip found the Athenians troublesome neighbors, and the Olynthians desirable allies, he had connected himself with the Olynthians, and expelled the Athenians from Potidea and Torone. In the first years of Philip's reign the Athenians evidently thought meanly of his ability, and they were then in no fear of him, or they would not have provoked him by seizing Pydna. At the termination of the Phocian war, according to the practice of that age, Philip had a sufficient reason, to carry arms into southern Greece, and the Athenians were thrown into great alarm by the defeat of the Phocians, but at that time Philip withdrew his troops into Macedonia.

The public affairs of Athens in this age appear to have been more controlled by the eloquence of certain orators, than by the authority of any other leaders. The chief of these were Isocrates, Demosthenes, and Æschines. This is a suitable place to notice them. One of these, more memorable for his virtues than the others, has already been mentioned, Isocrates, who, as has been shown, attempted to convince the Athenians that, to enjoy the blessings of peace and political freedom, they must reform their conduct, and contract their desires. Isocrates acquired great wealth in teaching oratory. He corresponded with Philip, and died at the great age of ninety-nine years, B. C. 338.

Demosthenes was the son of a citizen of Athens, who supported himself and his family by the manufacture of

What provocations had Philip given the Athenians, and what course did he take at the close of the sacred war?

Who were the chief orators of Athens in the time of Philip, and which was the best man?

warlike arms, by which he acquired some wealth. He died while Demosthenes was very young, and the property was seized upon by the guardians of the child. The boy himself was of a weakly constitution, and stammered greatly. Notwithstanding these impediments, he showed an early desire to become a public speaker. To the study of oratory he therefore determined wholly to devote himself.

He commenced by endeavoring to correct his natural impediments; his stammering he cured by speaking slowly, and with pebbles in his mouth; he strengthened his lungs by reciting long sentences while walking quickly up a hill; and to remove the feeling of timidity which might confuse him while speaking, in the midst of a turbulent assembly, he rehearsed his speeches on the seashore, amidst the howling of the storm, and the raging of the agitated waves. He ultimately reaped the fruits of his perseverance. He became the great adviser of his country's councils, and the leader of all its movements.

Æschines was the son of a slave, who, for military service, was admitted to the rank of a citizen. He was a rival of Demosthenes, and a mutual enmity existed between them. Once when he was accused by Demosthenes, Phocion interfered in his behalf, and he was acquitted. Æschines died at the age of seventy-five.

Phocion holds an eminent place, not only among the orators, but among the good men of Athens. He was one of those characters that deserve to be ranked with Aristides and Cimon. He was remarked for the tranquillity of his temper, and the simplicity of his manners. We are told that he was seldom seen to laugh, or weep. He walked barefoot, and without an outer garment, except when the weather was insupportably cold. As a speaker, he despised and rejected all kinds of ornamental phrases. One day, appearing to forget himself in the assembly, when he was about to speak, on being asked the reason of it, "I am considering," said he, "if there be any thing in what I am about to say, that can be retrenched." Demosthenes, who generally differed from him in opinion,

What was the history of Demosthenes?

Who was Æschines?

Was Phocion a good man?

stood in great awe of his close reasoning, and called him the Hatchet, or clipper of periods. He reproved the people so openly and unreservedly for their misconduct, that this great orator once said to him, "Phocion, the people will sacrifice you at some time in one of their mad fits."—"And they will sacrifice you, Demosthenes," was his reply, "whenever they come to their senses."

B. C. 354. The prosperity of Philip in private life equalled the splendor of his successes as a king and a warrior. **B. C. 354** he married Olympia, the daughter of Neoptolemus, king of Epirus. This country lay opposite to southern Italy, and extended along the Ionian sea, from the Ambracian gulf to Illyria. The Epirotes were chiefly husbandmen, but their country was fertile, and the inhabitants were wealthy cultivators. Epirus consisted of little principalities, and these petty sovereigns were chiefly of Grecian origin.

About a year after the marriage of Philip, his son Alexander was born. This event happened on the same day intelligence was brought him that the Illyrians were defeated, and that the coursers he had sent to the Olympic games, had won the prize at the race. The ancients believed too much success might be the precursor of signal calamity. Philip perhaps believing thus, in this accumulation of blessings, exclaimed, "O Fortune, send some little evil to temper all this good!"

One little evil which tempered the prosperity of Philip, was the annoyance which the Athenian fleet offered to Macedonian merchant-vessels, which now begun to carry on some trade in the Egean, and he prepared himself to punish the Athenians by building vessels of war, that might protect the trade of Macedonia. The growing power of Philip alarmed the Athenians, and their great orator Demosthenes constantly excited their angry passions against him. The orations in which he uttered these invectives are called, Philippics.

Where was Epirus?

What was the condition of its people, and the origin of its princes?

How did the Athenians vex the Macedonians, and who warned the former to beware of Philip?

What was the decree of the Amphictyons in respect to Phocis, and also in respect to Philip?

Immediately after the final battle with the Phocians, the Amphictyons met to determine how the territory of Phocis should be disposed of.—The result of their deliberations was the following.—The council annihilated Phocis as an independent state, destroyed the remains of the towns, and distributed the surviving inhabitants into little settlements not exceeding fifty houses each, deprived the people of their arms, and compelled them to pay rent for their lands in order to indemnify the treasury of Delphi for what had been abstracted from it during the war. Phocis was no longer allowed a representative in the Amphictyonic council; and the representation which had formerly belonged to it, was awarded to Philip as a mark of respect for the services he had rendered the Amphictyons.

Throughout Greece the people rejoiced in the peace which followed the Sacred war, and they extolled Philip as a public benefactor. “Philip,” says one of the Greek historians, “having concurred with the decrees of the Amphictyons, and having conciliated good will on all sides by his humanity and affability, returned to his kingdom in possession of popularity which gave him means more powerful than arms for the future extension of his empire.

B. C. 346. The condition of Greece seems to have been this. Thebes, since the death of Epaminondas, had gradually relinquished conquest, and was sinking to her former relative importance, Sparta was a little reviving from her late depression, and Athens, distracted with internal disputes, was equally dreading and seeking a war with Philip—that is, one party thought if the Athenians did engage in war with him, they should effectually check his encroachments in Greece; and another party conceived that the experiment might be fatal, and that if Philip should be conciliated, the independence of Athens might be preserved. During that year, and the following year, B. C. 345, peace was not disturbed by open hostilities.

What character had Philip in Greece generally?

What was the general condition of Greece B. C. 346, and what was the state of parties in Athens?

CHAP. XXXVIII.

SECOND SACRED WAR—BATTLE OF OHERONEA.

WHEN Philip was chosen into their council, he gave notice to the Amphictyonic states, of his election,—and to Athens among others. The Athenians took up the matter in the assembly of the people. “Philip,” said the adverse orators, “is a king. The Amphictyons on certain emergencies lay commands upon all Greece, and are obeyed. But the Athenians are properly a free people, and as such can never receive commands from a king—which they must do whenever Philip gives a vote in the council, and the decree shall be sent forth for our concurrence.—It were better for us to refuse Philip that place, than to submit ourselves to a king of Macedonia, even if he should declare war against us for rejecting him.” This subject was furiously discussed, but in the end it was declared that the Athenian people did not admit the claim of Philip to be an Amphictyon.

This subject was not confined to the popular assemblies of Athens, but in Peloponnesus, in Arcadia, Argos, and Elis, two parties—one the Macedonian, or admirers of Philip; the other adverse, his contemners, sprung up; and though these had received no favor from him, and though they knew nothing of him but the popularity of his reputation, they sent him as marks of homage, golden crowns, erected in their cities brazen statues of him, and passed decrees that if he should come into Peloponnesus, he should be honorably received every where. All this serves to show that an easy conquest was preparing for him.

In a letter from Isocrates to Philip, that orator shows the dependence which the southern Greeks placed in him. “You have promised,” wrote the orator to the Macedonian king, “to support the Messinians, but they say it is only that you may reduce Peloponnesus under

What objection did the Athenians make to the appointment of Philip to the Amphictyonic council?

Did the Greeks generally esteem Philip?

What advice did Isocrates give Philip?

your dominion. The Thessalians and all the Amphictyons, and the Messinians, Argians, and Arcadians, look to you for aid and protection. But remember not to abuse this confidence. Govern your own subjects with humanity and wisdom, and assist all Greece against foreign enemies. Govern yourself by the policy of your father Amyntas, of your ancestor Archelaus, and your more remote progenitor, Hercules.—They all cherished the interests of humanity—seeking to redress grievances and not to extend empire—choosing to improve the condition of those who depended upon them, rather than to multiply subjects of dependence.”

In the documents which remain of ancient history, it is difficult to determine concerning the wars which Philip subsequently carried on, whether he or the Athenians were the more unjust—Philip had been educated in Greece, and had there imbibed that lust of power which all the principal states, and all the principal statesmen of Greece, seem to have cherished as their right and interest. This love of war and aggression, Demosthenes perpetually stimulated among the Athenians, and Isocrates among the orators alone discouraged it. In this disposition Philip exactly resembled those with whom he contended, and whom he finally conquered.

By the advice of Demosthenes, the Athenians, in order to secure the trade of the Propontis, sent an army and fleet, under command of Chares, intending to expel Macedonian vessels from those seas, and to prevent Byzantium from falling into the hands of Philip. This appointment was ill-advised—Chares was a man of some talent to win the affections of the ignorant and hot-headed, but he had neither skill to manage a difficult enterprise, nor ability to command respect, so that he returned to Athens without having effected any thing.

Chares, however, defended himself to the Athenians for this mismanagement; but Phocion represented to them that their error had been to intrust the command to him; and they, more wisely than they commonly acted at that time, then gave the command of the fleet to

What trait of character was common to the Athenians, and to Philip?
With what design was Chares sent to the Hellespont?

Phocion, who not only understood the interests of his country, but knew how to defend them. Under Phocion, Philip was compelled to desist from any aggression upon Byzantium, or the Athenian vessels; and matters were at length accommodated between him and the Athenians. Nevertheless, all terms between them appear to have been ill-kept.

B. C. 340. The manner in which Philip justified the course he afterwards took, appears in a letter which he wrote to the Athenians, of which the following is an abstract: "Philip, to the Athenian council and people, greeting: I have repeatedly sent ambassadors to treat with you, and articles of peace have been concluded between us, and mutually sworn to, which you have as often broken. I have many causes of complaint against you, and I shall proceed to explain them. To begin: One of my heralds was forcibly seized in my territory by certain Athenians, and you have not punished the outrage.—Thasos, your island on the Thracian coast, has, contrary to the treaty between us, admitted my enemies into her harbors, and has protected privateers and pirates who rob Macedonian vessels; and in addition to these breaches of good faith many others require mention.

"Two Thracian towns under my protection have been plundered, and their people sold for slaves by Athenians. Your ships have intercepted mine. You have assisted my enemies, and you have sent an embassy to the Persian king to persuade him to make war against me.—Your ancestors accounted it base that a son of Pisistratus should lead the Persians against the Greeks, but you are not ashamed of the very conduct which your fathers detested.

"Notwithstanding these injuries, I have abstained from all reprisals. Your towns, your ships, and your territory, have been in my power, but rather than seize them in retaliation, I have left these matters to peaceable arbitra-

Who superseded Chares in the command of the fleet?

What letter did Philip write to the Athenian people?

How did Philip compare the Athenians of his age with those of a former age?

In what manner did Philip propose to accommodate differences between himself and the Athenians?

tion. Consider whether the trial of arms is preferable to the trial of reason.—If you persevere to refuse any amicable adjustment of these offences, I call the gods to witness that you, being the aggressors, I will resist the aggression, and assert my rights by force of arms.”

This letter having been read in the assembly, Demosthenes ascended the bema, and addressed the people. He took little notice of the facts stated in the letter. He represented that for Philip to send such a letter at all was presumptuous in the extreme; that it was the undoubted duty of the Athenians to resist him to the utmost; that the king of Persia would afford them assistance; and the other Greeks would also join in alliance, that Philip was a daring adventurer, but that Macedonian warriors were inferior to the Athenian; and lastly, that the gods would fight for them as for a pious and a favored nation.

An occasion for mutual hostilities soon occurred. The Ozolian Locrians lived in the territory adjacent to Phocis, the country which had been devastated in the sacred war. The plain of Cirrha had been condemned by the Amphictyons to perpetual sterility, but the people of Amphissa, a Locrian district, who dwelt upon the border, thought it desirable to sow the fields, and feed their flocks in this consecrated spot; and wholly unmindful of the punishment which had overtaken the former cultivators, they committed the crime denounced.

It has been related that Philip was chosen into the Amphictyonic council, and that the Athenians refused to admit the appointment. When a meeting of the Amphictyons assembled to deliberate upon the punishment due to the Amphissians, Demosthenes with four other Athenian members of the council, did not attend the meeting. They did not choose to meet Philip. Philip presided in the council, and was requested to lead a sufficient force to Locris to punish the Amphissians.

What encouragement against Philip, did Demosthenes give to the Athenians?

What circumstance led to a second sacred War?

What occasioned Philip to lead an army into lower Greece?

The Macedonian army was accordingly led against the Amphissians. This proceeding most dreadfully alarmed the Athenians, and they sought the alliance of the Thebans, that they might unite their arms against the Macedonian king, who had not declared war against them. When the Macedonian army had advanced to Amphissa, the Athenians expected to cut off their return. But Philip took care to prevent that, by placing a garrison at Elatea, a place which commanded the passage to Thessaly.

The news of the taking of Elatea arrived at Athens in the night; it spread through the city like lightning; every one was thunderstruck; almost before dawn of day, the market-place, where the assemblies of the people were held, was crowded by multitudes, all anxious to know what was to be done. At length Demosthenes mounted the tribunal; and after encouraging his hearers, by showing that their present situation though perilous, was by no means desperate, he pointed out a plan, by which he assured them that the safety of Greece might be secured. He recommended them to send ambassadors to invite all the states of Greece, and Thebes in particular, to join together to oppose this monarch's entrance into their country, and to raise a strong army from among themselves, ready to act wherever its services should be required.

His advice was immediately followed, and Demosthenes himself was deputed to go to Thebes to persuade that city to join with the Athenians against Philip. This prince was equally anxious to prevail upon the Thebans to join him, and sent a very able orator named Python, to oppose Demosthenes; but the eloquence of the latter prevailed, and the Thebans agreed to assist the Athenians with all their forces.

Throughout all Greece two parties existed—These were the war party, and the peace party. The war party

Why did Philip place a garrison at Elatea?

What effect was produced upon the public mind at Athens by the taking of Elatea?

What Macedonian orator encountered Demosthenes at Thebes?

What two parties existed at this time in Greece, and what were their different principles?

consisted chiefly of active men, who wanted something extraordinary to do, and who loved money. They expected to be employed in the military service. The peace party wished to secure the advantages already possessed by their country, and to cultivate the arts of peace. Demosthenes was of the war party, the virtuous Phocion was of the opposite party. He thought it madness in the Athenians to provoke the enmity, instead of cultivating the good will of Philip.

The eloquence of Demosthenes was employed most vigorously and effectively to excite the Athenians to the prosecution of war against Philip, but the principles which governed him, cannot for a moment be commended. The sort of liberty for which he contended is oddly illustrated in his discourses at Thebes. In respect to the pacific party, he swore "by Minerva, that if any should dare to say, Peace ought to be made with Philip, he would himself seize him by the hair, and drag him to prison."

When Philip was informed of the alliance of the Athenians and Thebans, he determined to come to a decisive battle before they could be joined by troops from any other of the Grecian states, and immediately marching into Bœotia, took post at Cheronea, a city to the west of the lake Copais. His army consisted of thirty thousand foot, and two thousand horse, all well disciplined chosen men, commanded by officers long trained to the art of war. The allied army of the Athenians and Thebans, though not quite so numerous, would have been fully equal to cope with their enemy, had they been led on by skilful generals.

Phocion was not chosen general, because he disapproved of the war, and the supreme command was intrusted to Chares, who was wholly unfit for the command. With him was joined Lysicles, a man distinguished for nothing but rash and ignorant boldness. It may be asked why such men were chosen? In answer, it can only be said, that the command of an army was a place of power and profit, and that these individuals had many

What specimen of the eloquence of Demosthenes is among others extant?

What resolution did Philip take in relation to the Athenians?

What was the character of the generals who opposed Philip?

friends in the city, who exerted themselves to procure it for them—wickedly, and, as will soon appear, foolishly preferring their private interests to the public safety. Good men did not approve of the war, and would not engage in it.

B. C. 338. In many histories of Greece the character of Philip is represented to be a compound of wisdom and cunning, and the love of domination is considered as being the chief passion of his heart. Many anecdotes are also related of his violent passions, and of certain vices which degraded him. Mr. Mitford, whose history of Greece forms the basis of this, admits only such facts, in relation to him, as are probable.

Philip was the friend of Isocrates and Aristotle, the best men of that age; he invited to his court the most accomplished persons then living; he was himself instructed in the moral philosophy of Plato, and was an eminent civilizer of a rude people; his letters are marked by a spirit of reason and moderation; he made a merciful and benevolent use of victory; and he was generally honored and beloved throughout Greece. These facts prove of themselves that he was the greatest man as a politician, of that time, and that his memory deserves honor rather than reproach.

It does not appear that Philip made any actual preparations for war against Athens, but the war-party of that commonwealth, in opposition to the sober-minded, persisted to send an army against him, which might, they presumed, for ever preclude any future attempt upon Greece. Demosthenes, by his exertions, collected from different parts of Greece, fifteen thousand mercenaries, and from Bœotia fourteen thousand confederate troops. Attica furnished a force whose number is not recorded. It has been related that Philip took a position at Cheronea, and there the armies came to a final battle.

The details of this battle are not very exact. It re-

What rule has Mr. Mitford adopted in his history?

What evidence of facts implies that Philip was a superior man?

How many troops encountered Philip at Cheronea?

sulted in the great and complete victory of the Amphictyonic army, and Philip made a generous use of his success. More than a thousand Athenians were killed, and double that number taken prisoners; among these last was Demades, a celebrated orator: the loss of the Thebans was equally great. Philip dismissed the Athenian captives without ransom, and even distributed clothes among those who wanted them. Such was the kindness with which he treated them, that some even presumed to ask for their baggage: and Philip, instead of being offended, only observed, "I believe the Athenians forget that I have conquered them." He even renewed his ancient treaty with this people, and granted a peace to the Bœotians also, but not until he had placed a strong garrison in Thebes.

In the battle of Cheronea the pusillanimity of Demosthenes, who had so vehemently urged the war, was conspicuous. He abandoned his shield, which was considered by the Greeks, a disgraceful and cowardly action, took refuge secretly at Piræus, and thence withdrew to one of the Egean islands. The Athenian people were highly displeased with the commanders of this ill-fated expedition. Chares escaped with censure only, but Lysicles was condemned to death for mismanagement. Philip left the Athenians still under their own laws and institutions, though if they had offered to make war without his concurrence, he would have prevented or punished them.

Philip had long been bent upon humbling the king of Persia, and it cannot be denied that this was a project of pure and guilty ambition. The pretext was, that he held the Greek cities of Asia in subjection, and that they ought to be free. To carry this scheme into effect, Philip, after his return from Greece, sent his generals, Attalus and Parmenio, into Asia to instigate the Greek cities to revolt, but he was not destined to accomplish his design.

Though Philip was fortunate abroad, he was not happy at home. His wife Olympia was not a woman that pleased him, and he divorced her. Olympia was the

What use did Philip make of victory?

How did the Athenians treat their commanders at Cheronea?

What project did Philip next pursue?

What were the circumstances of Philip's domestic life?

mother of two children, Alexander and Cleopatra. Soon after the battle of Cheronea, Philip prepared to celebrate the marriage of his daughter.—Cleopatra was engaged to Alexander, king of Epirus, and brother to his queen Olympias.

The most splendid arrangements were made for this occasion. The principal persons from all the neighboring states and cities were invited. The ceremonies commenced by a solemn religious procession, in which twelve statues of the chief gods were borne along in the greatest splendor and pomp; these were followed by Philip himself dressed in a similar manner. His guards marched before and after, leaving a considerable space between them and him.

At this moment, a young Macedonian named Pausanias, rushed forward, and before any one could interpose, with a single blow, stabbed Philip to the heart. Instantly, after accomplishing his purpose, the assassin hurried to the city gate where horses were in waiting for him; but being caught, he was overtaken by those sent after him, and put to death upon the spot. Philip was killed at the age of forty-seven years, after having reigned twenty-four. Artaxerxes Ochus, king of Persia, died the same year.

Demosthenes, employed to exasperate the Athenians against Philip, in his celebrated orations represents him as a man of the most odious vices; but in one of the Philippics, he so far differs from himself as to say that his ability and activity were wonderful, and that he admirably exhibited, the united capacity of king and minister, of treasurer and secretary, of general and soldier.

Philip, among all the exertions of his active life was attentive to the improvement of his mind. His letter to the philosopher Aristotle, on the birth of his son Alexander, is still extant. It is thus rendered into English. Philip, to Aristotle, greeting: I desire you should know I have a son born. Greatly I thank the gods for it; yet less that I have a son, than because he is born while you

On what occasion was Philip assassinated?

Did Demosthenes in truth respect Philip?

What praise did Demosthenes bestow upon Philip?

What letter did Philip write to Aristotle?

are living. I trust that being put under your care and instruction, he will become worthy of the inheritance which awaits him."

Philip was eminently grateful and generous. A friend who had served him, Hipparchus of Eubœa having died, some person remarked to Philip, "He died at a mature age"—"But too early for me;" replied the king, for it was before I could recompense the kindness he had shown me."

Being told that the Athenian orators reviled him, Philip answered—"Then it becomes me to be careful of all I say and do, and thus prove that they are liars."—Of his moderation many instances are recorded. When he was counselled after the battle of Cheronea to put garrisons in the adverse towns, "It might secure their obedience," he observed, "but I would rather gain them by favor, than by force."

CHAP. XXXIX.

ALEXANDER THE GREAT.

WHEN Philip was killed, his son Alexander was twenty years of age. It has been related that Philip committed the education of Alexander to the philosopher Aristotle. This philosopher, himself a disciple of Plato, was the greatest man of that age. His philosophy embraced morals, and politics, and natural history, and his writings still extant, are yet read and admired. Aristotle was in truth a greater man than his pupil. His profound researches and discoveries were of higher importance to mankind than all the wars of Alexander.

As Macedonia was surrounded by warlike neighbors, its security could only be maintained by a warlike prince, and the preceptors of Alexander encouraged in him the love of war, as the best defence of his kingdom. All Greek boys were instructed in the poems of Homer.—

What instance is recorded of Philip's gratitude?

What forbearance did Philip exhibit?

Which was the greater man, Alexander of Macedonia, or Aristotle?

These poems describe battles and glorify warriors, and young persons who loved the poetry, were apt to admire and become ambitious to imitate the heroes of Homer. Alexander was so delighted with Homer, that he used to keep the volumes of the Iliad under his pillow; and perhaps they served to make him seek war rather than peace through all his subsequent life. Alexander while he was a boy manifested his spirit and courage by taming a furious horse, thus indicating the natural turn of his mind.

A fine war-horse had been sent him from Thessaly for purchase, but on examination it appeared so fiery and unmanageable that Philip ordered it to be taken away as useless. Alexander on hearing this, exclaimed, "What a pity so noble an animal should be lost for want of skill to manage him." He repeated these words so often that his father took notice of them, and gave him leave to try what he could do. Upon this he approached the horse, and taking him by the bridle, turned his head to the sun to prevent him from seeing his own shadow, which he perceived had been the cause of his irritation. Then patting him with his hand, and soothing him with his voice, he seized his opportunity, and letting fall his cloak, sprung at once on his back. At first he rather checked than excited the animal's mettle, using neither whip nor spur; but when he perceived that he was somewhat cool, he gave him the rein and urged him to his utmost speed. Philip and his courtiers stood silent with apprehension, but their fears were soon removed on seeing Alexander ride back to them, a perfect master of the horse which had been just before pronounced unmanageable. The name of this horse was Bucephalus, and he accompanied Alexander in all his future expeditions.

B. C. 336. After his father's death Alexander took up the project of the Persian war, which Philip had planned. In order to accomplish his purposes, Alexander, having punished the murderer of Philip, went into Peloponnesus, and there proposed in a general congress of the Greek states, to carry arms into Persia.—The assembly acquiesced in his views, and appointed

Who educated Alexander, and who was his favorite author?
How did Alexander early manifest the fearless energy of his character?

him to the command of the expedition. When he returned into Macedonia in order to make the final preparation for Asia, he found the Illyrians and Thracians invading his borders, but he soon forced them to retreat before his armies.

While Alexander was thus engaged, Demosthenes exhorted the Athenians to resist him; and the Thebans, having heard falsely that he had been killed in battle, imprudently took up arms against the Macedonians. The Athenians would have joined them, but Alexander got information of their design, and before the Athenian troops could come to the aid of Thebes, marched an army against that city, and surrounded its walls. He demanded of the Thebans to surrender, but they held out against him till he took, and destroyed their city. Six thousand of the inhabitants were killed, and thirty thousand were made prisoners.

Alexander in the taking of Thebes, showed more respect to genius, than regard for general humanity. Before his time, the most distinguished Theban poet was Pindar.—Alexander commanded his soldiers to spare the house of the poet, and to forbear from all injury to his descendants.—Every one of those whom he caused to be killed or enslaved, were as sensible to suffering, and as worthy of mercy, as Pindar's posterity.

Alexander's severity to the Thebans terrified all the other states of Greece. The Athenians trembled with reason, but Alexander suffered them to escape without any mark of his displeasure except the banishment of Charmides, an orator who had most bitterly declaimed against him. Before he departed for Asia, Alexander appointed Antipater to govern in Europe instead of himself.

B. C. 334. In the spring of this year Alexander crossed over into Asia with thirty thousand foot, and five thousand horse. To secure the protection of Minerva, he sacrificed to her, on the fields of

Was the expedition of Alexander retarded by any invasion of Macedonia?

How did Alexander punish the Thebans?

How did Alexander display respect for genius?

Did Alexander show any clemency to the Athenians?

Ullium, crowned the tomb of Achilles, and congratulated this hero, from whom he was descended, through his mother, on his good fortune in having had such a poet as Homer.

When Alexander approached the Granicus, he learned that several Persian satraps, with 20,000 foot, and as many horse, awaited him on the other side. Alexander, without delay, led his army through the river, and obtained a complete victory; having overthrown, with his lance, Mithridates, the son-in-law of Darius, and exposed himself to every danger. The Macedonians, encouraged by his example, bore down every thing before them, and the whole army crossed the river.

Alexander performed splendid funeral ceremonies in honor of those of his army who had fallen, and granted privileges to their fathers and children. Most of the cities of Asia Minor, even Sardis, opened their gates to the victor. Miletus and Halicarnassus resisted longer. He restored democracy in all the Greek cities. He conquered Lycia, Ionia, Caria, Pamphylia, and Cappadocia. But a dangerous sickness, brought on by bathing in the Cydnus, checked his course.

Alexander being at Tarsus in Cilicia, through which the river Cydnus flows, was struck with the beauty and coolness of its stream, and unguardedly plunged into it while overheated by his march: a violent illness was the consequence; his life was despaired of, and he might have sunk under it, had not Philip, his confidential physician, undertook to administer a dose which would restore him to health in a few days. While the medicine was preparing, a letter arrived from Parmenio, who had been left behind with part of the army in Cappadocia, warning the king against Philip, who, the writer stated, had been bribed by Darius to give him a poisonous draught.

Alexander put the letter under his pillow; and when Philip presented him with the medicine, he looked at Philip, and perceiving in his countenance the accustomed expression of honesty, and for the present occasion the

Whom did Alexander celebrate on his arrival in Asia?

When was Alexander's first battle in Asia?

How did the Greek cities of Asia receive Alexander?

How did Alexander show confidence in his physician?

concern of an affectionate friend, he took the cup from him with one hand, and drank it off, while with the other he held out to him the letter, which contained the charge. Philip read it with the emotion natural to a man assailed by an accusation so unjust; and on returning it to the king, assured him that his recovery would afford a speedy contradiction to so foul a calumny. The event justified him: the medicine soon restored the patient to health, and relieved the physician from a suspicion equally cruel and unjust.

Scarcely was he restored to health, when he advanced towards the defiles of Cilicia, whither Darius had imprudently betaken himself, with an immense army, instead of awaiting his adversary on the plains of Assyria. The second battle took place near Issus, between the sea and the mountains. The disorderly masses of the Persians were broken by the charge of the Macedonians, and fled in wild confusion. On the left wing, thirty thousand Greeks in the pay of the Persian king, resisted longer; but they also were obliged to yield. The treasures and family of Darius fell into the hands of the conqueror.

Alexander did not pursue Darius, who fled towards the Euphrates, but, in order to cut him off from the sea, turned towards Cœlosyria and Phœnicia. Here he received a letter from Darius, proposing peace. Alexander answered, that, if he would come to him, he would restore to him not only his mother, wife and children without ransom, but also his empire. This answer produced no effect. The victory at Issus had opened the whole country to the Macedonians. Alexander took possession of Damascus, which contained a large portion of the royal treasures, and secured all the towns along the Mediterranean sea.

Tyre, emboldened by the strength of its situation, resisted, but was taken, after seven months of incredible exertions, and destroyed. Alexander continued his victorious march through Palestine, where all the towns surrendered, except Gaza, which shared the fate of Tyre. Egypt, weary of the Persian yoke, received him as a de-

What was the result of the battle of Issus?

What further conquests followed the battle of Issus?

Did Tyre and Egypt yield to the arms of Alexander?

liverer. In order to confirm his power, he restored the former customs and religious rites, and founded Alexandria, which became one of the most important cities of ancient times. Hence he went through the desert of Libya, to consult the oracle of Jupiter Ammon.

B. C. 331. At the return of spring, Alexander marched against Darius, who, in the mean time, had collected an army in Assyria, and rejected the proposals of Alexander for peace. A battle was fought, not far from Arbela. Notwithstanding the immense superiority of his enemy, Alexander was not a moment doubtful of victory. His wish was to take, not kill, the king of Persia. The latter was on an elevated chariot, in the midst of his body-guards. These, when they saw how Alexander overthrew every thing, fled. Darius then mounted a horse, and fled likewise, leaving his army, baggage, and immense treasures to the victor.

Babylon and Susa, where the riches of the East lay accumulated, opened their gates to Alexander, who directed his march towards Persepolis, the capital of Persia. The only passage thither was defended by forty thousand men under Ariobarzanes. Alexander attacked them in the rear, routed them, and entered Persepolis triumphant. From this time the glory of Alexander began to decline. Master of the greatest empire in the world, he became a slave to his own passions; gave himself up to arrogance and dissipation; showed himself ungrateful and cruel, and, shed the blood of his bravest generals. Hitherto sober and moderate, this hero, who strove to equal the gods, and called himself a god, sunk to the level of vulgar men.

B. C. 330. Persepolis, the wonder of the world, he burned in a fit of intoxication. Ashamed of this act, he set out with his cavalry to pursue Darius. Learning that Bessus, satrap of Bactriana, kept the king prisoner, he hastened his march with the hope of saving him. But Bessus, when he saw himself closely pursued, caused Darius to be assassinated. Alexander beheld, on the

What battle was fought by Alexander B. C. 331?

Was Alexander received in Babylon and Susa with open gates?

What city did Alexander cause to be burnt, and who assassinated Darius?

frontiers of Bactriana, a dying man covered with wounds, lying on a chariot. It was Darius. The Macedonian hero could not restrain his tears. After interring him with all the honors usual among the Persians, he took possession of Hyrcania, the land of the Marsi, and Bactriana, and caused himself to be proclaimed king of Asia.

He was forming still more gigantic plans, when a conspiracy broke out in his own camp. Philotas, the son of Parmenio, was implicated. Alexander, not satisfied with the blood of the son, caused the father also to be secretly murdered. This act of injustice excited general displeasure. At the same time, his power in Greece was threatened. Agis, king of Sparta, had collected thirty thousand men to shake off the Macedonian yoke ; but Antipater, at the head of a numerous army, overcame the Spartans, and dissolved the league of the Greeks.

In the mean time, Alexander marched, in the winter, through the north of Asia, as far as it was then known, checked neither by mount Caucasus nor the Oxus, and reached the Caspian sea, hitherto unknown to the Greeks. Insatiable of glory, and thirsting for conquest, he spared not even the hordes of the Scythians. Returning to Bactriana, he hoped to gain the affections of the Persians, by assuming their dress and manners, but this hope was not realized. The discontent of the army gave occasion to the scene which ended in the death of Clitus. Alexander, whose pride he had offended, killed him with his own hand at a banquet. Clitus had been one of his most faithful friends and bravest generals, and Alexander was afterwards a prey to the keenest remorse.

In the following year he subdued the whole of Sogdiana. Oxyantes, one of the leaders of the enemy, had secured his family in a castle built on lofty rocks. The Macedonians stormed it. Roxana, the daughter of Oxyantes, one of the most beautiful virgins of Asia, was among the prisoners. Alexander fell in love with, and married her. Upon the news of this, Oxyantes thought it best to submit, and came to Bactra, where Alexander received him with distinction. Here a new conspiracy

Whom did Alexander cause to be murdered ?

Did Alexander confine his conquests to southern Asia ?

Whom did Alexander marry, and how did he treat Callisthenes ?

was discovered, at the head of which was Hermolaus, and, among the accomplices, Callisthenes. All the conspirators were condemned to death, except Callisthenes, who was carried about with the army in an iron cage, until he terminated his torments by poison.

Alexander now formed the idea of conquering India, the name of which was scarcely known. He passed the Indus, and formed an alliance with Taxilus, the ruler of the region beyond this river, who assisted him with troops and one hundred and thirty elephants. Conducted by Taxilus, he marched towards the river Hydaspes, the passage of which, Porus, another king, defended at the head of his army. Alexander conquered him in a bloody battle, took him prisoner, but restored him to his kingdom. [The print of an armed elephant is on page 103.]

Intoxicated by success, he intended to advance as far as the Ganges, when the murmurs of his army compelled him to return, in doing which he was exposed to great dangers. When he had reached the Hydaspes, he built a fleet, in which he sent a part of his army down the river, while the rest proceeded along the banks. On his march, he encountered several Indian princes, and, during the siege of a town belonging to the Mallii, was severely wounded. Having recovered, he continued his march, sailed down the Indus, and thus reached the sea. Nearchus, his admiral, sailed hence to the Persian gulf, while Alexander directed his march by land to Babylon.

He had to wander through immense deserts, in which the greater part of his army, destitute of water and food, perished in the sand. Only the fourth part of the troops, with which he had set out, returned to Persia. On his route, he quelled several mutinies, and placed governors over various provinces. In Susa, he married two Persian princesses, and rewarded those of his Macedonians who had married Persian women, because it was his intention to unite the two nations as closely as possible. He distributed rich rewards among his troops.

Soon after, his favorite, Hephæston died. His grief

How far did the thirst of dominion carry Alexander into Asia?

What disposed Alexander to turn back from India?

Did many of the original army of Alexander survive the war in India?

was unbounded, and he buried his body with royal splendor. On his return from Ecbatana to Babylon, the magicians are said to have predicted that this city would be fatal to him. The representations of his friends induced him to despise these warnings. He went to Babylon, where many foreign ambassadors waited for him, and was engaged in extensive plans for the future, when he became suddenly sick, after a banquet, and died in a few days, 323 B. C. Such was the end of this conqueror, in his thirty-second year, after a reign of twelve years and eight months.

He left behind him an immense empire, which became the scene of continual wars. He had designated no heir, and, being asked by his friends to whom he left the empire, he answered, "To the worthiest." After many disturbances, the generals acknowledged Aridæus, a man of a very weak mind, the son of Philip and the dancer Philinna, and Alexander, the posthumous son of Alexander and Roxana, as kings, and divided the provinces among themselves, under the name of *satrapies*. They appointed Perdikkas, to whom Alexander on his death-bed had given his ring, prime minister of the infant kings. The body of Alexander was interred, by Ptolemy, in Alexandria, in a golden coffin, and divine honors were paid to him, not only in Egypt, but also in other countries. His sarcophagus, since 1802, has been in the British museum.

On the death of Alexander, the Athenians flew to arms, and imprudently took the field against Antipater. They were defeated, and obliged to submit to deliver up to Antipater, Demosthenes, and Hyperides, another orator; to re-establish the ancient method of levying taxes; to receive a garrison into their ports; and to pay the expenses of the war, and a certain sum of money. Demosthenes fled, and, being pursued by order of Antipater, poisoned himself.

Where and when did Alexander die?

Who were the successors of Alexander?

What was the death of Demosthenes?

CHAP. XL.

SUCCESSORS OF ALEXANDER—PYRREUS.

THE wars of Alexander, though they were the immediate cause of great misery, and immense destruction of human life, carried the Greek language, laws, and literature, into countries which had never advanced to the civilization connected with the Grecian manners and learning. The empire of Alexander at his death, included all the countries from the Indus to Lybia, and extended in the north from the Adriatic to the Caspian.

Palestine, at the head of the Mediterranean, was then inhabited by the Hebrews, who lived under their own laws, and paid a small tribute to Persia; and from that time, B. C. 324, till B. C. 73, when Judea was taken by the Romans, that country was subject to Alexander's successors—either kings of Egypt, or of Syria.

B. C. 301. After some discord and fighting among Alexander's generals, his empire was divided among four of those officers, Ptolemy became king of Egypt—Seleucus of Syria and the region extending from it to the Indus—Cassander of Macedonia and Greece—Lysimachus of Thrace and western Asia.—Ptolemy was the first of a race of kings called the Ptolemies, who reigned successively two hundred years in Egypt, and many of whom cherished learning and science. The Syrian kings are known in history as the Seleucidæ.

The New Testament was mostly written in the Greek language. The Greek conquerors of Palestine were at first well inclined to the Jews, and wherever that nation established colonies in Greece they appear to have flourished. Whoever reads the book of Acts, and traces the history upon the map, will find the Apostles preaching the gospel in the synagogues of their own people, in different parts of Greece. Paul was a Jew of Tarsus in

Of what benefit to mankind were the conquests of Alexander?

Did Judea become subject to Alexander's empire?

Among whom was Alexander's empire divided?

Did the Greeks ever favor the Jews?

Cilicia, then become, in learning and politeness, properly, a Greek city.

Perdiccas, whom Alexander had intrusted with the regency of the empire, came to a violent end, soon after, and Antipater who was charged with affairs in Greece, died, and left the administration of the government to Polysperchon. The manner in which Polysperchon enforced his authority in Athens, was peculiarly offensive to Phocion, and that great man counselled his countrymen to maintain their rights against the Macedonians.

Polysperchon availed himself of this independent conduct of Phocion to persecute that excellent patriot. The Athenians falsely accused Phocion of conniving with the enemy, and he became liable to death by their judgment. He sought safety in the protection of Polysperchon, but Polysperchon refused him an asylum, and had him conveyed back again to Athens. There he was immediately condemned to drink poison. He endured the indignities of the Athenians with the utmost fortitude and self-complacency, and when one of his friends lamented his fate, he answered him calmly, "This is what I have expected; the most illustrious Athenians have been treated thus before me."

Phocion took the cup of poison with serenity, and when he had swallowed it, he prayed for the prosperity of Athens, and requested his friends to tell Phocas his son, that he must forget the injuries which his father had suffered. The dead body of Phocion was deprived of a funeral by a public order, and it is related that the remains of this venerable man were interred by a woman, who performed the last service by stealth, and placed this inscription over the hearth which concealed the ashes of the patriot: "Keep inviolate, O sacred hearth, the precious remains of a good man, till a better day shall restore them to the monuments of their fathers, when Athens shall be delivered from her frenzy, and again shall become wise." Phocion's death happened after he had attained his eightieth year, B. C. 318.

What became of Perdiccas and Antipater?

What Macedonian governor basely betrayed Phocion?

What were the circumstances of Phocion's death?

After the death of Phocion, Cassander appointed over that city as governor, Demetrius Phalereus, a man highly worthy of the trust. During the ten years that he held this office he devoted himself to reform the abuses, and to revive the wholesome laws of the city. He increased the public revenues, and applied them to the adorning of the city with useful public buildings; while at the same time, he condemned in the strongest manner the expenditure of the public money on theatres, porticos, and places of mere show.

He also paid particular attention to the comforts of the poorer citizens, and took care that the family of the great Aristides, who were in distress, should be maintained at the public cost. After having governed Athens in this manner for ten years, he was driven from it by one of the sudden revolutions so frequent in that state. And, after many misfortunes, he at length took refuge with Ptolemy, king of Egypt, who appointed him librarian to the celebrated library at Alexandria, where he spent the remainder of his life in studious retirement.

In Macedonia, after the death of her son, Olympia who had been brought thither by Polysperchon, made herself absolute mistress, and caused Aridaeus, who was also called Philip, and who reigned six years, to be put to death. Not content with this, she sent his wife, Eurydice, a cord, a dagger, and a bowl of poison, allowing her only the liberty to choose between them. She chose the first, and was strangled; after calling down the most bitter imprecations on her murderer. These barbarities did not long remain unpunished; Cassander, who had quarrelled with Polysperchon, drove her out of Macedonia, and forced her to take refuge in Pydna, a seaport town of Macedonia, with the young prince Alexander, his mother Roxana, and others of his relations. After enduring great sufferings from famine, she was at length obliged to give herself up, and was afterwards condemned to death by the Macedonians.

Cassander having accomplished his purpose with respect to Olympia, some time after took an opportunity

What were the character and history of Demetrius Phalereus?

What part did Olympia take in the affairs of Macedonia?

What became of the families of Alexander and Darius?

of having Roxana and her son, the young Alexander, secretly put to death at Amphipolis, where he had confined them for many years. It may be mentioned here, that Sysigambis, the mother of Darius, who had patiently supported all the calamities of her own son, and of his family, starved herself on hearing of Alexander's death; and that her death was soon after followed by that of her two daughters, Statira, the wife of Alexander, and Drypetis, the relict of Hephestion.

The kingdoms of Ptolemy and Seleucus, as has been mentioned, endured for centuries; that of Lysimachus was conquered by Seleucus; and the kingdom of Cassander, or the Macedonian, was torn by internal discord. At length among other competitors for the throne of Macedonia, appeared one distinguished above the rest. This was Pyrrhus, king of Epirus.

The history of Pyrrhus is remarkable. When an infant, he was rescued with great difficulty by some of the Epirotes, in an insurrection which drove his father from the throne; Cassander afterwards sought his death, but he was again saved; when grown up, he was once more driven from this native country, and forced to take refuge in Egypt, where he made himself so acceptable to Berenice, the queen, by his courage, intelligence, and courtly behavior, that she persuaded her husband to supply him with an army and fleet to restore him to his kingdom. He afterwards claimed, and obtained possession of the kingdom of Macedonia, from which he was some time after driven away.

On returning to Epirus, Pyrrhus found there ambassadors from Tarentum, a city in the south of Italy, suing for his assistance to protect them against the Romans. Ever eager for novelty, he immediately accepted the offer, and soon after landed in that country at the head of a numerous and well-disciplined army. The varied successes and disasters which befel him in Italy, belong

Did the successors of Alexander establish permanent kingdoms?
What were the circumstances of Pyrrhus in early life?
What happened to Pyrrhus in Italy?

more properly to the history of Rome; it will be therefore sufficient here to say, that after some time, and several reverses of fortune, he returned home with the shattered remains of his army.

He had scarcely arrived there, when an opportunity presented itself of again gaining possession of Macedonia: he seized on it with avidity, and might have maintained himself in the possession of it, had he not been led away to engage in an attempt against the Lacedæmonians, more anxious to make new than to secure former conquests.

After extraordinary efforts of valor on both sides, Pyrrhus endeavoring to force his way into the city, and the Spartans to repel him, he was forced to retire; but his repulse seemed to incite him to some new effort to make amends for his disgrace; and hearing that the city of Argos was distracted with dissensions which had broken out between some of its leading citizens, he directed his march thither, in hopes of getting possession of it. On approaching it, he was met by ambassadors, who entreated him to desist from his attempt, and allow their city to remain in a state of friendship with him.

Pyrrhus promised to retire; but no sooner had night came on, than basely regardless of his word, he entered the city with his army through a gate that had been treacherously left open: the alarm was soon given; the citizens seized their arms, and pressed upon him with so much violence, that he gave orders for an immediate retreat. This, however, was found to be impossible; and while he was hemmed in on all sides, Pyrrhus was struck on the head by a tile, let fall upon him by an old woman. He sunk beneath the blow, and his body being recognised by a soldier, his head was cut off, and carried through the town, as a proof that their enemy was no longer in existence.

Did Pyrrhus ever carry arms into Peloponnesus?
How did Philip succeed against the Spartans?
What was the death of Pyrrhus?

CHAP. XLI.

ACHAÏAN LEAGUE.

It would be little edifying to trace out the wars and miseries which marked the misrule of the Macedonian kings. Alexander had been chosen the commander of all the Greek forces when he invaded Asia, and this was an acknowledgment that he was the head of the Greek nation, and that the provinces submitted to Macedonian sway. It appears that Athens and Thebes were afterwards punished, when they attempted to assert independence, and the Macedonian kings still held lower Greece in subjection. They probably imposed taxes and sent magistrates into the provinces.

B. C. 237. Whatever was the extent of Macedonian oppression, the Greeks of Peloponnesus yet retained enough of their ancient love of freedom to revolt against foreign authority, and they formed a combination to resist this odious domination. The head of this combination was Achaia, and from that circumstance it was called the Achaian League. Achaia lay on the Corinthian Gulf, and was bounded by Arcadia and Elis. Egium was the chief town. Achaia was divided into twelve cities, and their dependent territory.

The Achaian league in the first years of its existence, perhaps, prevented any great encroachments of the Macedonians, but though it had subsisted forty years it seems not to have effected much, till Aratus, by his counsels, gave great power to its operations. Aratus was a native of Sicyon, and, at the age of twenty years, rescued his country from tyranny, and restored to the inhabitants the enjoyment of their former liberties. He induced Sicyon to join the Achaian league, and eight years after took, by surprise, Acro-Corinth and the city of Megara from the

What appears to have been the condition of Greece under the Macedonian kings?

Did the Peloponnesians resist Macedonian rule?

Where was Achaia?

Who was Aratus, and what were his achievements?

Macedonians, and united them to the Achaïans. He also prevailed on the cities of Trœzene, Epidaurus, and Megalopolis, to join the alliance.

The Achaïan league appears at this time to have existed under regulations that exhibit wisdom, civil order, and honorable independence among the southern Greeks. Its regulations were the following : All the cities subject to the Achaïan league were governed by the great council, or general assembly of the nation. To this assembly, each of the confederate cities sent a certain number of deputies, who were elected by a majority of votes. This assembly enacted laws, disposed of the vacant employments, declared war, made peace, and concluded alliances. The chief magistrate of the whole league was chosen in the general assembly by a majority of votes. His employment was both civil and military. No prince, state, or city, could be admitted into the league, without the consent of the whole alliance. No member of the assembly was to accept of presents from foreign princes.

B. C. 227. After the Achaïans had taken Corinth and Megara, the Ætolians ravaged the territories of the Messenians, who belonged to the league. Aratus attacked the Ætolians, under great disadvantages, and was defeated with such slaughter, that he advised the Achaïans to call for the assistance of Philip, king of Macedonia. Philip immediately set out for Greece, but while his troops laid waste Ætolia, the Ætolians ravaged Macedonia, and all was in confusion, in Macedonia and in Peloponnesus.

The great object of Aratus in the measures he adopted, was to unite all Peloponnesus into one common republic ; he had already succeeded to a great degree in the northern part, and he now directed his efforts towards Lacedæmon, the chief state in the south. The Lacedæmonians at this time had degenerated extremely from their

What were the regulations of the Achaïan league ?

Why was Philip called in aid of the Achaïans ?

What was the design of Aratus in respect to Greece ?

former virtues and character. The chief cause of the change was thought to have been produced by the alteration of the laws of Lycurgus. Agis, one of the kings, was so struck with the corruptions which had taken place in the manners of his countrymen, that he zealously devoted himself to restore the laws and institutions of their ancient legislator.

The institutions of Lycurgus were not suited to the Lacedæmonians of that age. They had informed themselves of the luxuries and indulgencies of other states, and they did not wish to give up the opulence of a few citizens to relieve the poverty of many—for the equality of property, which Lycurgus had established, was now broken up, and the wide distinction of rich and poor prevailed in Laconia as in other countries.

Agesilaus, a relation of Agis, opposed his views, and the other king, Leonidas, was equally averse to them. Nothing but civil discord grew out of the proposed reformation, and Agis was tried and condemned as a traitor. He seems to have been a man superior to the times in which he lived. At his trial, when asked if he did not repent of his late conduct, he declared, "that he never should repent of so glorious an undertaking as that which he had attempted, though death were presented to him in the most frightful form." His judges condemned him to die, and sent him to the prison where the sentence was to be executed.

The news of this extraordinary act having soon spread abroad, the people flocked in crowds round the prison gate: but their zeal for his welfare only served to hurry on his fate. The officers who had him in charge determined to hasten the execution, and the unfortunate, but high-minded Agis, was strangled in prison, and died, exhorting the few friends who were present not to weep for his fate, and declaring, "that he was more happy, and more to be envied, than those by whom he had been condemned."

B. C. 221. It must be lamented that the Greek states never could faithfully adhere to their own

Did the Lacedæmonians adhere to the institutions of Lycurgus?
 Who proposed to restore the laws of Lycurgus?
 What became of Agis?

compacts, or preserve harmony among themselves. After the death of Agis, his successor Cleomenes revived the ancient institutions for a short time, but the Achaïans became jealous of his power. War between Cleomenes and the Achaïans broke out, and the latter being pressed hard by the Lacedæmonians, applied to Philip, king of Macedonia, to assist them.

This assistance was afforded, and Cleomenes was defeated and ruined. The Etolians, whose territory lay on the borders of the Corinthian gulf, and who were allies of Sparta, ravaged Messinia, and Aratus repaired to the aid of the Messinians; but while he was befriending them, Philip seized one of their towns. Aratus was displeased with that act, and withdrew himself into Sicyon. There he fell a victim to the treachery of Philip, who ordered a slow poison to be administered to him, in consequence of which he died, B. C. 216.

In this history it has been shown that from the time of Solon, six centuries before Christ, to the death of Alexander, the states of Greece formed the most powerful empire upon earth—though in that view we consider *power*, as expressing the empire of thought and knowledge; and the empire of Greece, as not only comprehending continental Greece, but including that country, the Ionian colonies, the Thracian and Hellespontine cities, southern Italy, great part of Sicily, and other numerous settlements in the Mediterranean and Egean sea.

The most formidable foreign enemy of Greece was Persia, and to that remote country and beyond it, the army of Alexander was destined to carry the arts and language of Greece. Though it will be remembered, that not Alexander alone rendered this service to Asia, but that the wealth and luxury of the Persian kings had

What induced Aratus to ask aid of Macedonia?

What was the end of Aratus?

To what extent was the Greek empire carried previously to the death of Alexander?

Who had successively introduced Grecian learning into Persia, before the time of Alexander?

often, in preceding ages, tempted exiled Greeks of superior talent, namely, Hippias, Demaratus of Sparta, Themistocles and others, to put themselves under the protection of the Persian king;—and these banished Greeks with their attendants and friends, doubtless introduced the Greek learning among the Asiatics, which was moreover advanced in their quarter of the world, by their constant intercourse with the Greek cities of the coast.

The successors of Alexander—the Selucidæ and the Ptolemies, by establishing themselves as sovereigns in Syria and Egypt, gave a yet wider extension to the Grecian manners, laws, and literature. Yet this great empire was itself reserved at no distant time, to receive masters and laws from another nation. This revolution of empires seems to have been part of a wise and gracious plan of Providence. Wherever the Greeks achieved victories, and afterwards established themselves as settlers, they carried improvements with them, and made the condition of society better in the end, and thus good grew out of apparent evil.

The European power which finally overwhelmed the Grecian, was Rome. The armies of Rome overran all the countries which composed the Greek empire.—When, and how, belongs to a history of Rome. In subduing Greece, the Romans acquired the philosophy and arts which the Greeks imparted to the nations they had conquered; and then the Romans, in wider conquests—as far as Britain and Gaul, disseminated gradually the literature and science which they had acquired from the Greeks.

Thus, under the merciful laws of God, *war*, the lamentable and detestable means which misguided men employed to aggrandize themselves, became the cause of humanizing and improving savage, unregenerate nations; and when the unhappy effects of those wars ceased, and vanished from the earth, better results grew out of them, and to this hour exalt the condition of mankind.

Who gave the widest extent to the learning and arts of Greece, and was this destined to be a power of lasting duration?

To what empire did the Greeks finally yield?

What benefits to mankind resulted from Greek and Roman conquests?

Rome was founded B. C. 752. It was at first a small city. Multitudes resorted to it from other parts of Italy. Its chiefs organized armies, and gradually conquered the whole peninsula. B. C. 272, the Romans had subdued all Italy—Greek colonies included. It has been told that the people of Tarentum called over Pyrrhus from Epirus to aid them against the Romans, but against them no resistance was effectual—no armies in that age were equal to theirs—“none invincible as they.” In four hundred and eighty years from the foundation of Rome she was mistress of Italy.

The Carthaginians and Sicilian Greeks quarrelled from the first colonization of Sicily; and when the Romans grew powerful, the Sicilian Greeks asked their assistance against the Carthaginians. The Carthaginians applied to the king of Macedonia to aid him against the Romans, and he consented to assist them. As the auxiliary of their enemy, the Romans regarded the king of Macedonia as their enemy likewise, and to punish Philip afforded them a pretext to carry their arms into Greece.

At the time of the death of Aratus the Romans were not ready for the conquest of Greece—a few years intervened, and they triumphed successively over all continental Greece, and in the course of time over the whole empire of Alexander. In the mean time, before Roman soldiers entered the Grecian territory, one more individual, called emphatically, the “last of the Greeks,” exerted his abilities to preserve the independency which the Achaian league had struggled to sustain.

4 Philopœmen was a native of Megalopolis in Arcadia, and he took part with the Achaian confederacy against the Spartans. Philopœmen observed that rigid simplicity of manners, plain attire, spare diet, and disdain of luxuries, which distinguished Socrates, Phocion, and the elder Greeks. And as a general of the Greeks, he possessed all the great qualities of Aratus, besides one which this latter had not, that of military skill. His first measure

When was Rome founded, and what did she achieve in four hundred and eighty years?

How did the Macedonian king first provoke the enmity of Rome?

Who was called the “last of the Greeks?”

What was the character of Philopœmen?

was to restore the former discipline of the army, which peace and luxury had nearly destroyed.

This confusion of affairs in Greece in which Philip of Macedonia took an active part, disposed the Romans to attack that monarch. When peace had been made between Rome and Carthage, after the total defeat of Hannibal by Scipio Africanus, Quintius Flaminius was sent from Italy with a large and well-appointed army against Macedonia.

The Grecian states generally regarded Philip as an enemy and an oppressor, and in order to make an easy conquest of Macedonia, Flaminius employed himself, soon after he landed in Greece, in persuading the different Grecian states to unite with him against the Macedonians. He began with the Achaïans, and when the question was debated in their assembly, the alliance with Rome was decreed by a large majority. The Etolians, and Nabis, tyrant of Lacedæmon, afterwards followed the example of the Achaïans.

Flaminius, having increased his army with the troops furnished by his new allies, marched directly to attack Philip. In the first of the action which ensued, the Macedonians had the advantage; but the Romans, having gained another part of the field, the Macedonians were totally defeated with immense loss. Soon after, ten commissioners arrived from Rome to settle the affairs of Greece, in conjunction with Flaminius. The chief conditions were as follow: that all the cities of Greece should be free: that Philip should give up those in which he had garrisons: that he should also give up all his ships, prisoners, and deserters, and pay one thousand talents towards the expenses of the war.

It was now the period of the year in which the Isthmian games were celebrated near Corinth: an incredible multitude, drawn together from all quarters by a desire of seeing the Roman generals, and hearing the result of the late transactions, was present. Just at the time that the assembly was most numerous, the games were sud-

When did the Romans first attack Philip?

What Greek states entered into alliance with Flaminius?

What was the result of the Roman invasion of Macedonia?

denly stopped, and a herald coming forward by sound of trumpet, announced in a loud voice, "that the senate, and Roman people, and Q. Flaminius their general, having overcome Philip and the Macedonians, declared the Corinthians, Locrians, and all other Grecian states in alliance with the Romans, free, and to be governed hereafter by their respective laws and customs." This proclamation was answered by a sudden shout of acclamation from all the multitude.

The proclamation of the Roman consul, which restored Greece to independence, did not secure its tranquillity, as was expected: Nabis, the tyrant of Sparta, was the chief cause of the succeeding disturbances; he had all along joined with Philip in the war against the Romans, and that prince, in recompense for his services, had delivered up to him the city of Argos. Orders were sent from Rome to Flaminius, to declare war against him; these were joyfully obeyed, not only by the officer to whom they were directed, but by all the states connected with the Achaïans, that is, by most of those in the Peloponnesus.

The Romans, aided by large supplies from the Grecian cities, entered Laconia, crossed the Eurotas, and forced their way into the city of Sparta, notwithstanding the determined resistance of Nabis, who displayed great skill and valor in its defence: but neither his skill or valor would have prevented the capture of the city and his own expulsion, had not one of his officers, by setting fire to some of the houses, produced such a conflagration as compelled the besiegers to retire with the utmost speed. Nabis took advantage of this favorable turn in his affairs to sue for a peace, which was granted him with some difficulty.

The peace was of short duration; his territories were again attacked by the Achaïans, commanded by Philopœmen, who defeated him in a great battle, and forced him to shut himself up in Sparta. Some time after he was treacherously assassinated by an officer of the Etolians,

On what occasion did the Roman general promise liberty to Greece?

Did peace follow the proclamation of Flaminius?

Did the Roman army enter Laconia?

What became of Nabis the Spartan?

sent to him under the mask of friendship, for that special purpose. On hearing of the death of Nabis, Philopœmen hastened towards Sparta, and partly by persuasion, partly by the terror of his name, he prevailed on the citizens to unite their state with the Achaian league. Philopœmen had now succeeded in effecting what his predecessor Aratus had long and vainly labored for, the union of all Peloponnesus into one republic; but he did not live to see any beneficial results from the junction.

Dinocrates the Messenian, who envied his fame and power, prevailed on his countrymen to separate themselves from the league. Philopœmen, then seventy years of age, and general of the Achaïans, for the eighth time, was sick. Hearing of the revolt, he immediately collected a small body of chosen youths, and, regardless of his own safety, marched into Messenia. Dinocrates, who attempted to oppose him, was soon put to flight; but being unexpectedly joined by a fresh supply of troops, he turned back and routed the small force which accompanied the Achaian general.

Philopœmen, anxious only to save the young men who fought with him, placed himself in the rear, to check the enemy's advance, but falling from his horse, and receiving a wound in the head, he was seized and carried prisoner to Messenia. The news of his capture excited the greatest astonishment among the Messenians. Unable to give credit to what they heard, until they had convinced themselves of its truth by their own eyes, they ran out in crowds to meet the army on its return. Yet when this great man was seen led on in chains, many could not refrain from tears; "Is this the reward," was whispered from one to another, "of the general who preserved the liberties of Achaia and freed us from the tyranny of Nabis?"

The governors of the city became alarmed, lest the pity of the people should urge them to liberate their prisoner. They, therefore, hurried him into a secure

What did Philopœmen effect, and what resulted from his exertions?

Who envied and opposed Philopœmen?

How did the Messenians regard Philopœmen in the reverse of his fortunes?

How did the persecutors of Philopœmen hasten his death?

place called the Treasury, which was a subterraneous dungeon, with neither light nor air, secured at the entrance by a huge stone. Here they imprisoned their captive under the additional protection of a strong guard. All this, however, was not sufficient to calm the apprehensions of Dinocrates. While his prisoner lived there was danger. At the approach of night, when the people were dispersed from about the prison, he caused the stone to be rolled away, and sent in an executioner with a dose of poison.

Philopœmen, when the cup was presented to him, merely inquired after the fate of his young companions, whose preservation had been the cause of his present calamity. On being assured that they had all escaped, he thanked the executioner for his information; "You bring me," said he, "good news; I find we are not wholly unfortunate." With these words, he took the cup and swallowed the contents; the poison was strong, and his body weak with age and suffering; wrapping himself up in his cloak, he lay down and expired almost immediately.

Thus ended the life of Philopœmen, who signalized himself by a successful endeavor to infuse into the souls of his degenerate countrymen a portion of that spirit of independence which had inspired the founders of the liberty of Greece: but none appeared after him capable of rousing, even for a moment, the dying embers of patriotism; and he has hence been styled by all succeeding writers, justly and expressively, **THE LAST OF THE GRECIANS.**

Little remains to be told of Philip after the decisive defeat he suffered from the Romans. The remainder of his reign exhibits nothing but cruelty and misery. He had two sons grown up to the age of manhood: Perseus, the elder, was considered as his heir and successor. He was cunning, treacherous, and avaricious, and particularly jealous of his younger brother, Demetrius. The feuds between the brothers embittered all the latter part of their father's life.

Did the death of Philopœmen resemble that of Socrates and Phocion?
Why was Philopœmen styled the "last of the Grecians?"
How did Philip, the king of Macedonia, spend his last years?

Perseus accused Demetrius of an intention to assassinate him; and, though Philip endeavored to heal the dissention, it was evident from the different manner in which he treated each, that his suspicions of his younger son were increased rather than diminished by the defence he had made. At length, the death of Demetrius was decided on; but Philip, apprehensive of the consequences of a public execution, caused him to be poisoned at an entertainment given after a sacrifice. After that cruel act, the health of Philip declined, and he at length expired, bewailing the loss of one of his sons in bitterness of heart, and venting imprecations against the other.

B. C. 168. The first successes of the Roman arms in Greece, were followed by the complete conquest of the country, Perseus, the son of Philip, succeeded his father; and having set himself against the encroachments of the Romans, Paulus Æmilius, with a sufficient force was sent from Rome to Macedonia, to subdue him. The contest between the Roman and Macedonian armies ended in the complete subjugation of the latter.

Perseus, after the victory was carried to Rome, through which city he was led, together with his family, before the chariot of the conqueror in his triumph. He was afterwards committed to prison, where, though not treated with any excessive severity, he was so oppressed with the sense of his misfortunes, that he starved himself to death. With him ended the kingdom of Macedonia. The Romans converted it into a province, to be governed by a magistrate sent thither annually.

The history of ancient Greece now draws to a close. The discontents that broke out about the same time in Achaia, in consequence of the severe orders and oppressive acts of the Roman generals, caused the Romans to send an army thither. After the Grecians had suffered several defeats, Mummius, the consul, at length laid siege to Corinth, which was immediately abandoned by most

What crime hastened the death of Philip?

When and by whom was Macedonia finally conquered?

What was the end of Perseus, the son of Philip?

What city of Greece was taken by the Romans B. C. 145?

of the inhabitants. The Roman general having entered the city, gave it up to the soldiers to be plundered: all the men who were found in it were put to the sword: the women and children were sold, and the city itself, after the statues and every thing else of value had been sent off to Rome, was consigned to the flames.

The buildings were demolished, and the walls razed to their very foundations. This famous city was destroyed the same year in which Carthage was taken by the Romans, and added to their empire—one hundred and forty-five years before the birth of Christ. Greece was then reduced into a province, called the province of Achaia, and governed as that of Macedonia, by a magistrate, sent annually from Rome.

But though Greece, in consequence of its intestine wars, and general abandonment of all the virtues by which it had risen to greatness, was now sunk so low, as not even to be counted among nations, it long maintained a high rank as a place of learning. Its conquerors themselves sent their young men to Athens, as to a great university, to receive instructions in science and polite learning: and they, on their return home, introduced a taste for arts and literature, which gradually polished the ancient martial coarseness of the Roman people,

CHAP. XLII.

MODERN GREECE.

AFTER the subjection of Greece to Rome, Athens was not disposed to remain in subjection. When Mithridates king of Pontus made war upon the Romans in Asia, the Athenians entreated of him to deliver them from the power of Rome, and he sent one Archelaus with a con-

What was the fate of Corinth, and into what two provinces were Macedonia and southern Greece divided by the Romans?

Of what advantage to the Romans was the conquest of Greece?

Did Athens ever resist the Roman power?

When did the Athenians take up arms against the Romans?

considerable force to Piræus, in order to aid the Athenians against the Romans. The Athenians themselves took up arms, but the Romans being informed of this revolt sent troops to crush it. The other cities of Greece which also attempted to recover their independence, yielded to Sylla, the Roman general, as soon as he appeared in Greece, B. C. 136.

Athens alone refused submission, and thus was exposed to the severest punishment—Sylla levelled all the groves round the city, not sparing even the Academy and the Lyceum. He also plundered the treasures of Delphi, and demolished part of the long walls between Piræus and Athens. The unfortunate Athenians defended themselves as long as they could, but the Roman general at last entered their city as a conqueror; and to revenge the resistance that had been made to him, he plundered the town and ordered the citizens and their families to be killed, B. C. 86.

Sylla defaced many of the public buildings, which were the chief ornament of Athens. The libraries and schools of learning, however, appear to have survived these ravages; and from that time the richer Roman youths resorted to Athens for education and study.—Adrian, the fifth emperor of Rome, chose Athens as his favorite residence, and spent treasures in adorning that city—erecting and repairing public buildings. Other emperors of Rome were as bountiful to Athens as Adrian, and the city long retained its eminence for beauty, and elegant learning—Athens, however, in the course of time, was destined to feel the power of an enemy, to which Rome itself fell a prey.

The north of Europe had never been conquered by Greeks or Romans. Russia, and the countries round the Baltic, were inhabited by certain wild barbarians, like the Scythians mentioned in a former part of this history, and when these heard of the wealth and weakness of the Europeans south of the Danube, they resolved to possess themselves of whatever they could bear off.—These famous depredators were the Goths. When the

Did Sylla take Athens? How did the Romans regard Athens?
Did the Roman emperors protect Athens?
Who were the Goths?

Goths first invaded Italy and Greece, they were driven back with loss. One of the most remorseless and warlike leaders of these barbarians was Alaric, king of the Visigoths. He led immense numbers of men into Italy and Greece, and boasted that "Grass never grew where their feet trod"—meaning that they devoured and destroyed all that came in their way.

About the end of the fourth century of the Christian era, (A. D. 483,) Alaric and his host entered Greece. It was not indeed the first time the Goths had ravaged that country, but Greece was now more defenceless, and the Goths were more furious than formerly—so that at last the glory and beauty of Athens were almost entirely laid waste by these ferocious invaders.

For eleven centuries the civilized world knew little of Athens, but in the thirteenth century, certain princes of Spain and Italy took possession of that renowned city. The prince who governed it was called Duke of Athens. The dukes of Athens were Spaniards and Italians, but Omar, a general of Mahomet II. took Athens and incorporated it into the Turkish empire, and the Turkish government was established there A. D. 1455.

In 1464, and again in 1687, the Venitians attacked Athens, but though they once held it a year, they were forced to abandon it.—In the midst of Athens is an elevation called the Acropolis, on which was erected the Parthenon, or temple of Minerva, and other temples. The base of the Acropolis was surrounded by a strong wall. Some remains of this wall still exist. The Turks made a powder magazine of the Parthenon, which blew up in 1687, so that it is now a ruin.

Athens lay between the Cephissus and Ilyssus, four miles from the Saronic gulf. The rivers were more properly rivulets, and so small that their course can hardly be traced. The present population of Athens is about ten thousand—one fourth Turks and the rest Greeks. The Turks show no respect to the antiquities of Athens, but pull down and destroy the columns and sculptures,

Who became the fatal ravagers of southern Europe?

When did Athens fall a prey to Alaric?

What was the condition of Athens for eleven centuries, and who governed it from the thirteenth century till the Turkish conquest?

whenever they can use them for stepping stones, or to build up walls.

In a view of Athens may be seen the Acropolis rising in the centre of the city, with the dilapidated Parthenon on its summit. In the plain below is the new Turkish town, and at considerable distances are standing and prostrate columns, belonging to ruined temples. Remains of the Romans are also conspicuous. Turks and Greeks, soldiers and peasants, all dressed in their own costume or fashion, make up the living interest of the scene.

CHAP. XLIII.

GREEK REVOLUTION.

It has been mentioned that the Romans became conquerors of the Grecian empire, and it will easily be comprehended that the Roman empire included all the countries round the Mediterranean, and extended eastward to the Euphrates. This extent of territory was found to be too vast for the superintendence of one emperor. In consequence of the difficulty of executing so extensive a government, the empire was divided into two parts, B. C. 364. Modern Turkey in Europe and western Asia, formed the *eastern* empire; and all western Europe and the opposite coasts of Africa were the western empire.

On the site of the ancient Byzantium, the emperor Constantine founded Constantinople, which became the capital of the eastern empire. The eastern empire is often called the Greek empire; and very properly, for its civilization was principally derived from those Greek cities which have been mentioned as surrounding the Egean, which abounded in wealth, and which contained books and theatres, and retained the learning and customs of their primitive settlers.

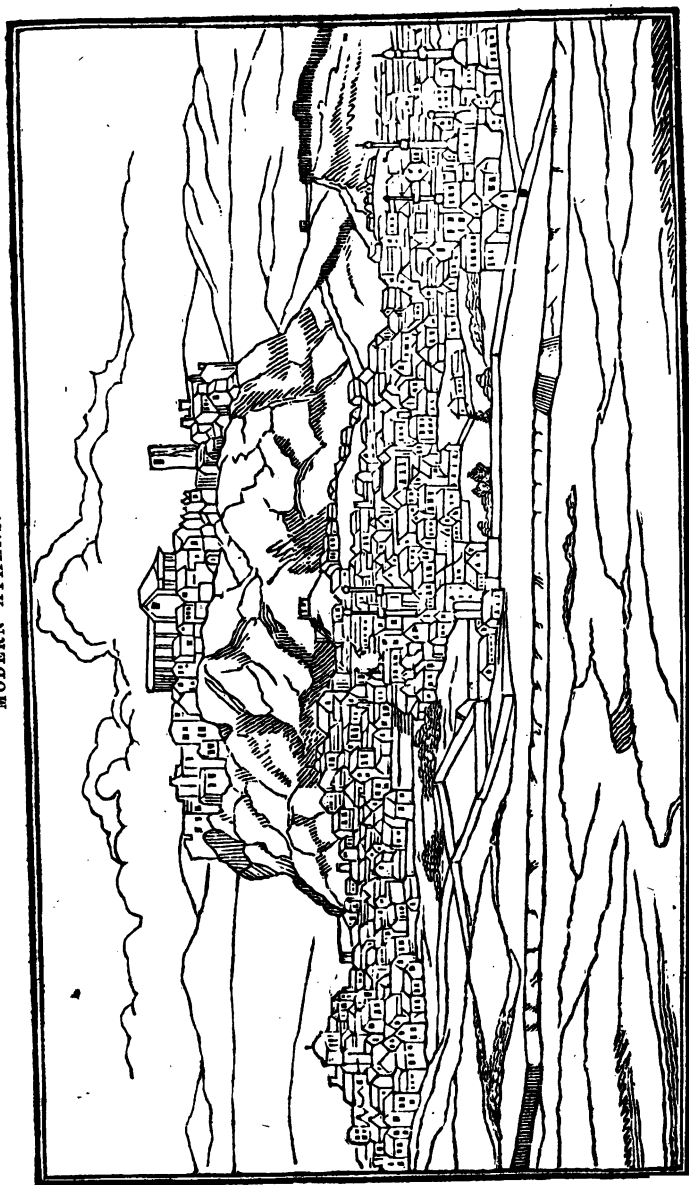
What is the population of modern Athens?

What does a view of modern Athens exhibit?

What was the cause of the separation of the Roman empire into eastern and western?

With what propriety is the eastern often called the Greek empire?

MODERN ATHENS.



Mahomet II. emperor of the Turks, besieged and took Constantinople, A. D. 1453. The Greeks of the eastern empire, from the fourth century after Christ, relinquished paganism, and adopted that form of Christianity which is called the Greek church. The Greek church has invented a multitude of ceremonies and superstitions, and is governed by the Patriarch and other priests. The Turks are the most despotic and ignorant people of Europe, and have an invincible prejudice against the Grecian arts, against the Christian religion, and against the institutions and improvements of highly civilized men.

The Turks did not, like the Romans, avail themselves of the learning and refinement of the conquered people, in order to edify and reform their institutions. What they were four hundred years ago, they are at this moment—an Oriental people, who, succeeding as it were immediately to the richest inheritance of knowledge, and religion, and political wisdom, then concentrated upon earth, and seizing upon the whole treasury of antiquity, disdain alike the accumulations of ancient, and the discoveries of modern times; and adhere without progress and without desire of improvement to that barbarism which still enslaves the human mind, from the great wall of China to the shores of western Africa.

The Turkish conquerors of Greece became exceedingly oppressive to their Greek subjects, but they left them the exercise of their religion; and though they have sadly deteriorated from the dignity and elevation of the Greek character as it was manifest in the better ages of their nation, they still illustrate in many instances that they are worthy to be emancipated from the oppressions of the ignorant and hard-hearted Turks. Though degenerate they are civilized; though superstitious they belong to the great family of Christians; and though deplorably ignorant, they know the value of knowledge, and are anxious to raise themselves to our standard of improvement.—We cannot but sympathize in their misfortunes, and endeavor to aid their exertions.

What is the character of the Turks?

Did the Turks improve by means of their conquest of the Greeks?

What has been the result of subjection to the Turks, in its influence upon the Greek character?

Though the Turks have not profited by the improvements which Christianity, and printing, and experimental science, and extended education, have gradually effected, and are still carrying on in civilized society, the poor enslaved Greeks are not debased like them—Some European and American books of great usefulness have been translated into modern Greek, and the Greeks have read them. The better they were informed of the condition of men in other countries, the more were they disposed for revolt from Turkish despotism.

Some of those who were thus instructed formed a society called the Hetaireia, which planned, whenever a fit time should come, to make their nation free of the Turks, and to establish a government over their own people and territory. This latter they regarded to be nearly that which extends from Thessaly to Cape Metapan, including the islands.

On the 4th of April, Germanos, bishop of Patras, displayed the standard of the cross, and called upon the Greek people as one man to rise against their oppressors. This call was obeyed in every part of the Morea. Colocotroni, who has since acted as commander-in-chief of the Greek army, came over from the Ionian islands, with Niketas, his nephew, to organize the revolt; and Hydra and other islands raised a small fleet to resist the Turks upon the sea, their favorite element.

When the news of the revolutionary movements in the Morea reached Constantinople, the most horrid outrages ensued. Christians were every where insulted; the Greeks were hunted down, like wild beasts, in the streets, and the venerable and unoffending patriarch hung at the door of his church. These atrocities were but too faithfully imitated in Asia Minor, and the other parts of the Turkish Empire, where the Greeks formed but a small portion of the population. The tidings of these cruelties, however, as they were circulated throughout Greece, served but to arouse those who had hitherto remained undecided, and to convince all who bore the name and

Have the improvements of modern times had any effect upon the Greeks and Turks?

What society projected the emancipation of the Greeks?

When and by whom was the Greek revolution commenced?

What was the effect of revolutionary movements at Constantinople?

professed the religion of Greeks, that the hour was come, when they must shake off the yoke or be exterminated.

The Greek leaders of revolt could not carry on the war without a civil government, and they called together the principal citizens to Calamata in the Morea; and these formed, what they called the Messenian senate, from the circumstance that the place of assembly was in the ancient Messenia. The senate elected Petro Mavromichalis as their president, and then issued decrees to regulate civil affairs, and the operations of the army. The Greeks afterwards convoked a general assembly which formed a constitution for their independent government.

The senate of Calamata not only endeavored to carry on the work of emancipation by their own means, but they addressed themselves to the benevolence of foreign countries. They issued a manifesto to the nations of Europe, and another addressed to the citizens of America, invoking the sympathy and aid of the friends of liberty throughout the world. The latter address was read with strong interest in the United States, and had considerable effect, in awakening the feelings of our citizens to the condition of their brethren in Greece. It is impossible within the limits of these pages to detail the particulars of the Greek revolution. Some of its more remarkable operations only can be noticed.

Kurshid Pashaw, the Turkish governor of the Morea, endeavored to put down this revolt, but the revolvers gathered strength, and concentrated themselves at Tripolitza, in the centre of the Morea, in the ancient Arcadia. This city was surrounded by high hills and enclosed by walls. It was the capital of the Turks in the Morea, and possessed considerable wealth. Its usual population was twenty thousand; but in the spring of 1821, it was increased by multitudes of Turks who fled thither from before the victorious Greeks. The Greeks besieged Tripolitza, and after a long resistance by the Turks, the city was *taken by storm*, October, 1821. Between famine and the sword, fifteen thousand Turks perished in Tripolitza.

What civil government regulated the operations of the Greeks during their revolution?

Did the Greek senate appeal to foreign countries for assistance?

When and where did the Greeks first concentrate their forces?

It is painful to record of those who engaged in the holy cause of Greek emancipation, that many were unworthy of it, and more intent upon enriching themselves than delivering their countrymen. An eminent instance of a contrary conduct deserves to be commemorated. This was Marco Botzaris. In the summer of 1823, he commanded the Greeks in Negropont. At the head of two thousand men, he marched against Mustapha, who had an army of fourteen thousand men under his command. At midnight Botzaris resolved to attack the enemy, and as he was about to engage in the fight, he said to his friends, "If you lose sight of me in the battle seek for me in the pacha's tent,"—meaning that he would encounter the most desperate hazards in his righteous enterprise. At an appointed time he blew his bugle, which was the signal of attack, and the Greek soldiers, rushing upon the enemy with incredible fury, struck them with terror, and they fled like the hurrying waters of a torrent. Botzaris, in the very front of the onset, was twice wounded, and being carried off the field, soon expired.

The Turks carried on the war in the most remorseless and cruel manner; and the islanders, and the Asiatic Greeks suffered even more than those of the continent. The treatment of the inhabitants of Scio—that Chios called Homer's "rocky isle," was most inhuman. After a shocking detail of the atrocities committed there, Dr. Howe, author of a work on the revolution of Greece, concludes nearly thus:—"The Capitan Pashaw—the Turkish admiral,—having ravaged the island, then sailed, his vessels laden with the beauty and booty of the once lovely Scio, but which was now a solitary waste, covered with the smouldering ruins of its villages.

"And where were now the eighty thousand people whom he found there? Twenty thousand had been butchered; twenty thousand he was carrying into captivity; fifteen thousand had escaped to the neighboring islands; the rest were now hiding among the rocks and mountains, like the beasts who are hunted from the plain. Many of them were taken off by the vessels sent to them

Who was Marco Botzaris, and how did he distinguish himself?
How has Dr. Howe described the ravaging of Scio?

from the neighboring islands. But several thousands took refuge in the houses of the different European Consuls, whose flag they knew would protect them from the Turks."

A speedy retribution overtook the man who perpetrated these horrors. Kanaris, a Greek patriot of the purest and most elevated spirit, attacked the Turkish fleet under command of this monster, and accomplished his destruction with a *brulot*, or fire-ship.—A *brulot* is a ship containing powder ready to be fired, which is expeditiously thrust among an enemy's fleet, and exploding, sets the whole on fire.

Dr. Howe describes the approach towards the Turkish fleet, of Kanaris, whose ship was attended by an Hydriote vessel, in the following striking narrative :—"The first they could distinguish were several Turkish frigates; but these were too ignoble a prey. Kanaris had come to revenge the blood of Scio, and nothing but the blood of the leader of the barbarians could atone for it. The moon shone clear; he was in the middle of the Turkish fleet, which, securely anchored, dreamed not of danger; and he could see on the other side of the straits, the huge ship of the Capitan Pashaw. Altering then his course, Kanaris bore down for him, and was soon within hail. 'Keep away! keep away!' cried the Turkish guard. Still the fire-ship came on;—when the wild cry of 'Brulotta, brulotta,' apprised Kanaris that he was known. That dreadful cry had aroused the sleeping Turks, and hundreds rushed to the deck in confusion.

"They began to fire; but still the strange sail rapidly approached them. All Kanaris's men were crouched behind the bulwarks, and sheltered. He alone stood up, and, strong in his terrible resolution, steered his vessel full on the Pashaw's ship, regardless of the shot, which began to whistle around him. In a few minutes his bow struck her side with a terrible crash, and became entangled. Instantly the boat was lowered, every Greek sailor jumped into it, and Kanaris himself, after crying out "It is Kanaris," touched the train, and following his

What was the character of Kanaris, and what is a *brulot*?
How has Dr. Howe described an exploit of Kanaris?
Did the Turks recognise Kanaris?

men, they pulled rapidly away. The train communicating with the combustibles, they burst forth in one broad blaze, which instantly began to envelope the Turkish ship; where a scene of horror and confusion ensued among the twelve hundred persons on board, more easily imagined than described.

“Nothing could be done on the crowded and choked up decks, to separate the vessels. Orders could not be heard, nor, if heard, obeyed; and the Greeks could only distinguish amidst the wild uproar of voices, the agonizing shrieks of those, who leaped overboard in despair. The sails and cordage were all in a blaze, and the fire dropping down, kindled every thing on deck. The boats were lowered, but instantly staved or sunk, by the numbers who rushed into them. The Capitan Pashaw and his officers succeeded in getting into a pinnace; and by cutting away, with their cimeters, the hands of the swimmers who clung to her, he got a little way from the ship, when the mainmast falling, struck his boat, and crushed him to death with every one in her. The successful accomplishment of this daring act completely established his fame; and every Greek was proud of the name of Kanaris, except Kanaris himself.”

The other nations of the civilized world did not look with perfect indifference upon the struggles of Greece. Money, provisions, and clothing, were sent from the United States to the suffering Greeks—Great Britain sent them a loan of money; and after a long delay, admiral Lord Cochran repaired to Greece to aid that distressed nation by force of arms. The Turks on their part received powerful aids from Mohammed Ali, the Pacha of Egypt.

During seven years this bloody war continued. How it was carried on has been already shown by some few details taken from larger histories, but it was brought to a termination October 20th, 1827. Sir Edward Codrington, the British vice-admiral, was joined by the French rear admiral de Rigny, and by Count Hieden, the commander of a Russian fleet, and they, with their collective

How was the enterprise of Kanaris terminated?

Did other countries aid Greece in her struggle for independence?

How long did the war continue, and how was it concluded?

squadrons, encountered the naval armament of the Turks united with that of their ally, Ibrahim Pacha, the Egyptian commander in the harbor of Navarino.

A general battle ensued. It continued with great fury for four hours, when it concluded by the complete destruction of the Ottoman fleet, and a grievous loss of human life.—The differences which continued to exist between the Greeks and Turks were referred to the arbitration of three nations—Britain, France, and Russia; and they decided that Greece should still pay a certain tribute to Turkey, but should enjoy independent property and laws.

Subsequently the civil government of the country has been distracted by contentions of the chief men and their parties. In 1827 Count Capo d'Istria, a native of Corfu, and sometime employed in the public service of Russia, was chosen president; but afterwards, showing himself rather the tool of Russia than the patriot chief, he was assassinated in 1831.

While Capo d'Istria lived, the national assembly of Greece agreed to refer the organization of a new government to the three arbitrators who had aided them in their late conflict. By the proper authorities of Britain, France, and Russia, it was decided that Greece should accept a monarchical government, and they appointed Prince Leopold de Saxe, the king of Greece.

Prince Leopold, not pleased with the conditions under which he was to hold the kingdom of Greece, thought fit to reject the choice of the allied states; and since his rejection of it they have offered to Prince Otho of Bavaria the throne of Greece.

To what extent civil order, peace, and the prospect of independence and political importance have influenced the internal condition of Greece, we are not able to ascertain, because many years must elapse before the fruits of peace can grow where the ravages of war have cut down to the root the tree that bears them.

Who was chosen president, and what happened to him?

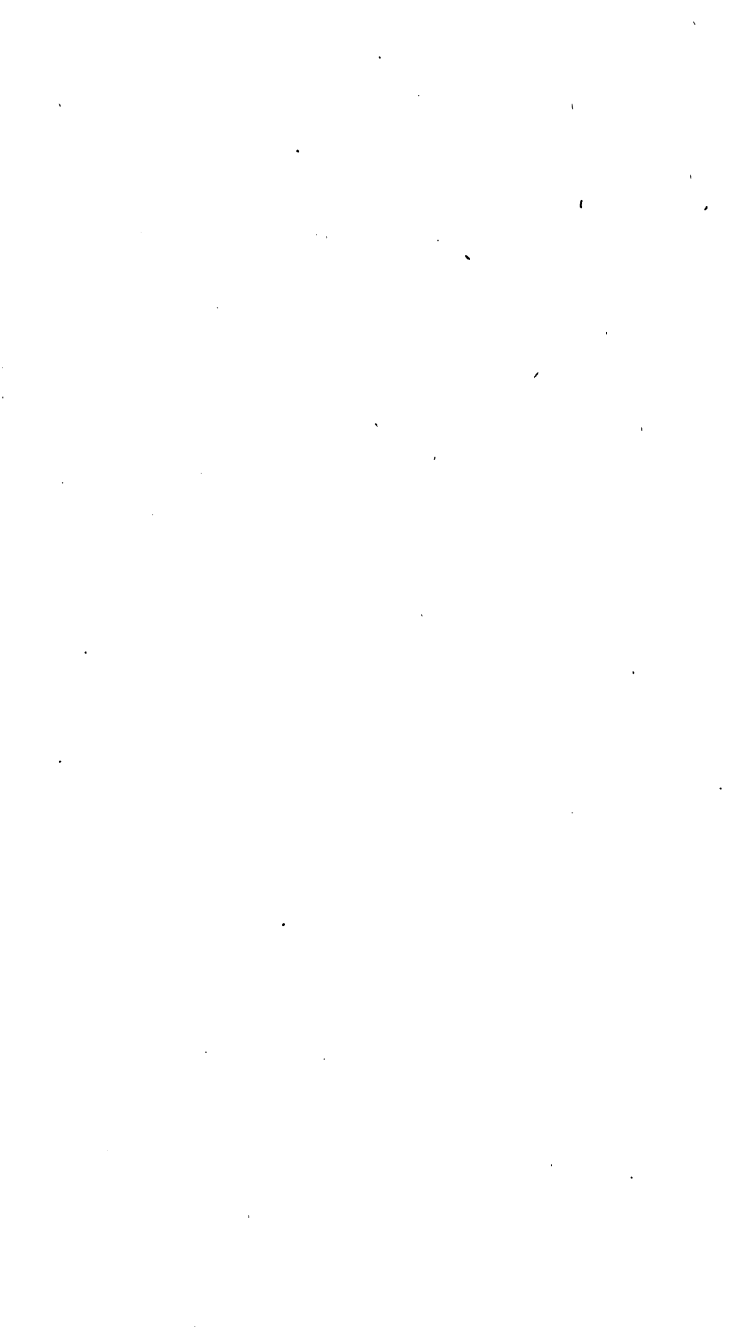
Who selected prince Leopold king of Greece, and whom did they finally choose?

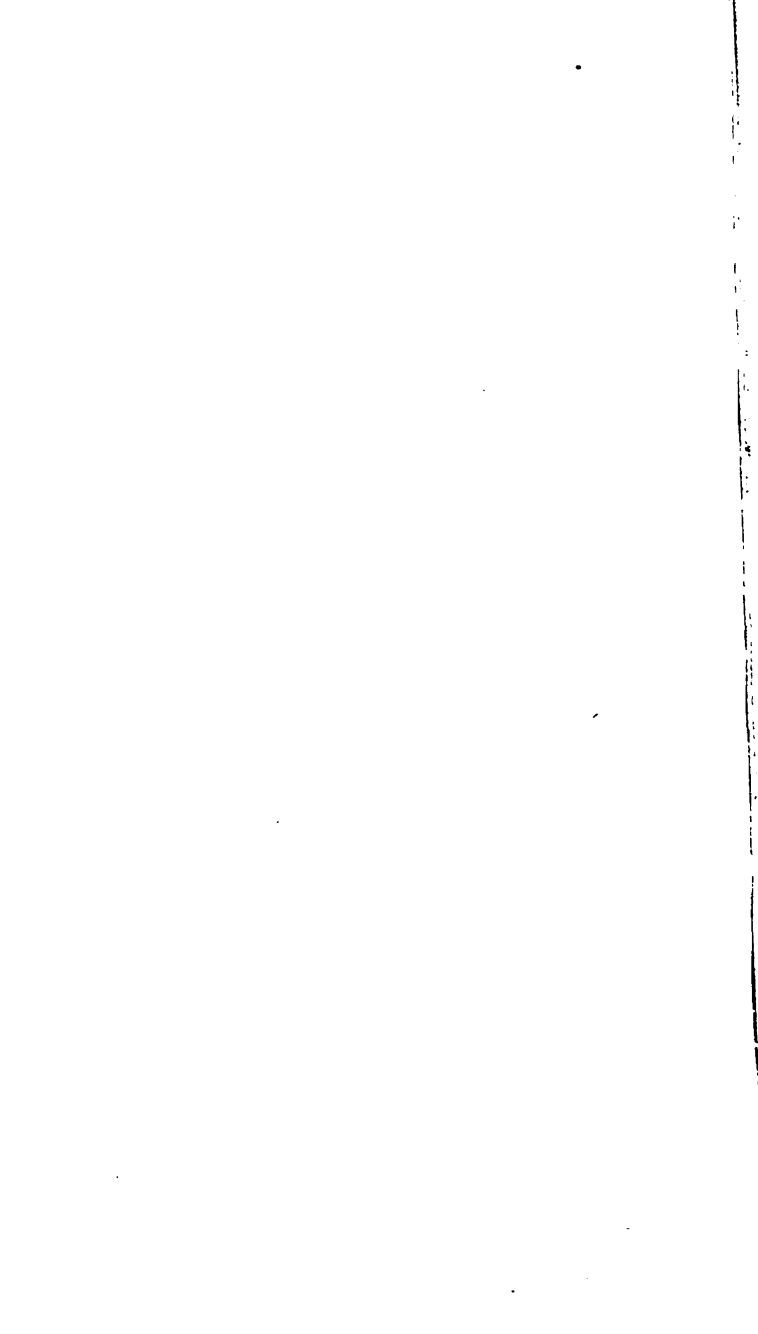
What is the present condition of Greece?

END.

MS

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This book is under no circumstances to be taken from the Building

[illegible]